Are not my days few, Cease then, and let me alone that I may take comfort a little: Before I go whence I shall not return, even to ye land of darkness, and ye shadow of death. Job: 10: 20: 21.

For I know that thou wilt bring me to death. & to ye house appointed for all living. Job: 30. 23.

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# MEDITATIONS
Sam & Cyo
## UPON
# LIVING HOLILY
## AND
# DYING HAPPILY.
## With ſuitable PRAYERS to each CHAPTER.

Written Originally in *Latin* by that Learned Phyſician,

*DANIEL SENNERTUS,*

And now Tranſlated into *Engliſh.*

**The ſecond Edition Reviſed.**

*Mala mors putanda non eſt quam bona vita præceſſit; neque enim facit malam mortem niſi quod ſequitur ipſam mortem.* St. Aug. de Civ. Dei.

*Ut qui ſe meminerunt inquilinos eſſe, & in conducto habitare, & modeſtius ſe gerunt, & minus gravatim exeunt: Ita qui intelligunt domicilium corporis ad breve tempus á natura commodatum eſſe, & vivunt temperantius, & libentius moriuntur,* Sen.

LONDON,

Printed for *S. and W. Keble,* at the *Turks-Head,* in *Fleet-ſtreet,* over againſt *Fetter Lane,* MDCCIV.

# IMPRIMATUR.

*Guil. Lancaſter* R. P. D.
*Feb.* 15. 1695. *Henrico* Epiſ. *Lond* a
Sacris Domeſticis.

# THE
# PREFACE

*THE Holy Scriptures aſſure us that it is appointed unto men once to DIE, but after this the JUDGMENT, when we muſt all appear at Chriſt's Tribunal, and according as we have behav'd our ſelves here, we ſhall be conſigned to an Eternity either of BLISS or WOE. Theſe* Four laſt things *being of ſuch vaſt concern and moment to us, have always been eſteemed moſt worthy of our ſerious thoughts and contemplations: For what is there that can more powerfully move a Man to forſake the ways of ſin, and walk in the paths of vertue, and conform himſelf to the Divine Will, than a conſtant Meditation on theſe things? To what purpoſe ſhould any one endeavour to encreaſe his ſubſtance by fraud, injuſtice, and oppreſſion; or ſet his heart on Honours and Riches, ſtill coveting to* add field to field, *if he doth but think with himſelf, that when* Death *approaches he muſt leave all theſe worldly things behind him, and that for ought he knows even* this Night, his Soul may be required of

him, and then whoſe ſhall all theſe things be? *Who is there that would not be afraid of committing ſhameful and abominable crimes even in ſecret, where no Eye can ſee him; when he conſiders that in the laſt day of* Judgment, *the ſecrets of all hearts ſhall be diſcloſed, and all his moſt private actions be laid open before Men and Angels, and that he muſt give a ſtrict Account of all his Thoughts, Words and Deeds, before the great* Judge of all the Earth? *Who would dare to drown himſelf in Voluptuouſneſs, and the ſinful Luſts of the Fleſh, if he did but remember, that for the enjoyment of ſuch vain and momentary Pleaſures, he muſt endure the moſt dreadful Torments of* Hell *to all Eternity? Who is there that would not chearfully walk in the narrow Path that leadeth unto Life, though he were ſure in the way to meet with* tribulation, diſtreſs, and perſecution, bonds and impriſonment, famin and nakedneſs, peril and Sword; *if he did but lift up the eyes of his mind, and behold that* exceeding and Eternal Weight of Glory which is laid up in Heaven, *for thoſe that ſuffer for Chriſt Jeſus?*

*Since therefore the frequent conſideration of theſe things hath ſo much force and efficacy to invite Men to virtue, and deter them from ſin; I was eaſily induced to tranſlate the following*

*lowing Meditations into our Native Language, notwithſtanding the multitude of other books that have been written on the ſame Subject: For Men being generally ſo forgetful of their Mortality, eſpecially in time of health and proſperity, there can never be too many admonitions given, to* put them always in remembrance of theſe things, although they know them already.

*This Book was firſt publiſh'd in Latin at* Wittembergh *in the year of our Lord* 1636. *By the famous Phyſician* Daniel Sennertus; *a Man well known to the learned World, eſpecially to the Gentlmen of his own Faculty, for his excellent works in that Art: But beſides what he ſo deſervedly profeſs'd he was a ſpiritual Phyſician alſo, and took care to* deliver ſuch wholſom Medicines that all the Diſeaſes of our Souls might be healed; *and that both Soul and Body might live for ever; thereby imitating our Bleſſed Saviour, who as* he healed all manner of ſickneſs, and all manner of Diſeaſes amongſt the People, *ſo he alſo* called all ſinners to repentance, *and exhorted them to enter into the* Kingdom of Heaven.

*It may not be amiſs here to add a ſhort account of this Book, and its Author, from one who hath given us ſome memorials of*

*his life, in an Oration ſpoken the year after his Deceaſe in the Univerſity of* Wittembergh. *M. Hen. Witten. Memor. Medicorum, p.* 105. *Francof.* 1676.

The Innocency (*ſaith he*) and probity of his Life, and that Humanity which he ſhew'd to all Men did greatly advance his renown: Such was his love and care for Religion, that he ſuffer'd nothing to be prefer'd before it: He had perfectly digeſted in his mind the Rules and Precepts of it, which he as carefully endeavoured to manifeſt in his life, leſt he ſhould appear to be a Chriſtian in Word only and not in Deed; the Duties whereof he was perſwaded did as much conſiſt in the practice as in the knowledg of Chriſtian Virtues; wherein that he might be the better exerciſed, he had judiciouſly and accurately deſcribed THE NO-CHRISTIAN CHRISTIAN: For he thought if Vice were throughly known, the contrary Virtue would thereby be repreſented more fair and ſtrong: As the People of *Lacedemon* recommended Sobriety to their Children, by bidding them look on the filthineſs of Drunkards: On the ſame deſign there is now lately publiſh'd by himſelf, a moſt judicious Treatiſe of THE WAY TO LIVE HOLILY AND

AND DYE HAPPILY. For it is not likely that he ſhould dye well, who hath led an ill life; and ſcarcely can any one live as he ſhould, that is ignorant of the right method, or doth not diligently exerciſe himſelf in it. He dyed on the 21*ſt.* Day of *July*, in the Year of our Lord 1637. when he had not yet been ill four Days.

*Some may perhaps object againſt the compoſure of his Book, that whereas the deſign of it is to prepare us to dye happily, ſo many Chapters ſhould be ſpent in the general and more remote preparation for Death, whilſt we are in our health and vigour; and but one to be allotted for that more immediate and particular preparation which is to be performed when Death approaches.*

*This may indeed ſeem a great objection to Worldly Men, who ſcarcely ever think of dying, till they ſee they can live no longer: But the devout Chriſtian knows that a Death Bed is very unfit both for time and place for ſo great a work; that all his life is little enough to* work out his own Salvation, *and to prepare himſelf for an happy Eternity; and that if he demeans himſelf* ſoberly, righteouſly, and godlily, *whilſt he lives* in this preſent World, *he ſhall have the leſs to do when ever it ſhall pleaſe God to call him out of it.*

*Let not any then deſpiſe ſuch counſels and directi-*

*directions, as if they belonged only to ſick and Dying men; but rather conſider, that if they daily exerciſe themſelves in the uſe and practice of them, whilſt they are in their health and ſtrength, they will reap the greater benefit by them, when they come to die, and will depart this life with a comfortable aſſurance of God's favour: But it is to be feared that they will find themſelves very ill prepar'd for an happy departure hence at the time of their diſſolution, who when they were well, us'd all their endeavours to put the thoughts of death out of their minds.*

*Be therefore intent and diligent in reading and meditating on Lectures of Mortality, and learn to die whilſt you live. Put on the perſon of a dying man, even now whilſt the ſtrength of your mind and body remains perfect and entire in you: Do thoſe things now, which you would deſire to do when you are a dying, and then when ever the time draws nigh, that you muſt die indeed, you will find all thoſe holy preparations with which you ſo frequently exerciſed your ſelf in your life time, will be wonderfully helpful and ſubſervient to you in that your laſt hour: All the Divine Comforts and Conſolations with which you entertain'd your ſelf during the* days of your Pilgrimage *here, will come afreſh into your mind, and you will have little more to do, than to rejoyce in the reflections on a well*

*ſpent*

*ſpent life, and to* commend your Soul into the Hands of God, as into the Hands of a faithful Creatour and moſt Merciful Saviour.

*And whenever any ſickneſs ſeizeth on you, remember that it doth not come by chance, but by the hand of God; and thank him for his Fatherly Correction towards you: Commit your ſelf to his Divine Providence, and rely not too much on the Phyſicians help, which we find King* Aſa *reprov'd for in Holy Scripture: Yet according to the advice of the Son of* Sirach, Honour the Phyſician, *and make uſe of ſuch means as God and Nature offer; but let your greateſt care be for the health of your Soul: For ſince a dreadful Eternity ſucceeds the ſhort moment of your life, What madneſs would it be to employ all your care and Diligence about this vain life, which paſſeth away like a ſhadow, and to make no proviſion for your everlaſting State in the other World, till you are brought to the very confines of it?*

*But, O Chriſtian, if you are wiſe, be every day thinking, that you* muſt ſhortly put off this your Earthly Tabernacle; *And in any ſickneſs that befalls you, firſt reconcile your ſelf to God, and then you may be aſſured, that either he will make the means you uſe conducive to the Health of your Body, or elſe will make your Diſeaſe, and even Death it ſelf healthful to your Soul.*

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# *Daniel Sennertus*
## HIS
# MEDITATIONS
## OF
## *Living holily, and Dying happily.*

## CHAP. I.

### *That all muſt die.*

WE are taught, both by Sacred and Heathen Writers, that we muſt all die; whilſt they often inculcate, that *it is appointed unto men once to die.* Heb. 9 27. that *all Men have one entrance into Life, and the like going out*; Wiſd. 7. 6. that Death is *the way of all the Earth*, 1 Kings 2. 2. Thus alſo *Ovid* ſpeaks,

*We all paſs ſwiftly on to the ſame State;*
*And all are ſubject to the Laws of Fate.*

And *Horace* —— Lib. 2. Ob. 18.

*A long dark Night will all the World o'erſpread:*
*And all the rugged Paths of Death muſt tread.*

But much more plainly doth daily Experience, and the Funerals we continually ſee go by our Doors, admoniſh us of our Mortality. *Every day, every hour, ſhews that we are nothing, and by ſome freſh Arguments puts us in mind of the frailty of our Natures, which we too eaſily forget, and forceth us to look on Death, whilſt we are thinking of abiding here for ever* Sen. Ep. 100. There is no Man can promiſe himſelf an immunity from Death, by any of thoſe things which are wont to diſtinguiſh Men from the reſt of Mankind, neither Age nor Sex no Condition or State of Life, neither Learning, nor Honours, nor Riches, nor Beauty, nor Pleaſure, can defend any one from Death; old Men die and ſo do young, even Children; Men, Women, Emperours, Kings, Princes and Peaſants, the Learned and the Ignorant, Rich and Poor, the Fair and the Deformed.

*Pale Death goes into all alike; as well*
*Towers of Princes, as the pooreſt Cell;*
*Nor is there any one can flie from Death.*

Hor. Lib. 1. Od. 4. Id. Sat. 6. Lib. 2. Serm.

Thus as there is no difference obſervable in the Birth of Men, ſo neither is there in their Death.

The

## The PRAYER.

*LOrd let me know my End, and the Number of my Dayes, that I may be certified how long I have to live: Behold thou haſt made my Days as it were a ſpan long, and my Age is even as nothing in reſpect of Thee. Verily every man living is altogether Vanity we come up as a flower, and are cut down, and never continue in one ſtay: Lord ſo teach me to number my Days, that I may apply my Heart unto Wiſdom: Grant that I may not be one moment forgetful of my mortality; and knowing that I muſt die, let me never think of ſetting up my reſt here.*

---

# CHAP. II.

## *The Conſideration of thoſe things which happen at Death.*

THe devout Chriſtian ought not only to be perpetually mindful of his own Mortality, but alſo ſeriouſly to conſider what Death is, and what uſually befalls Men when they are dying, and when they are dead: Imagine therefore before your Eyes, a Man

now on the Confines of Death, juſt ready to give up the Ghoſt; fix this Object in your Mind, and every Day revolve it in your Thoughts; ſee how he lies dying, almoſt without Breath; his Body loſes all its Beauty and Comelineſs, and begins to ſmell of the Earth from whence it was taken, and none of its Members perform their Functions; and yet this is that Body, which, not long ſince, was ſo ſumptuouſly fed, ſo delicately cloath'd, and nurs'd up with ſo much Care and Coſt; then a man begins to deſpiſe his Gold and Silver, his Jewels and Apparel, his Riotings and Paſtimes, and all things that he poſſeſs'd in this World, when he finds no aſſiſtance from them, either againſt Sickneſs or Death; he ſees all his worldly Delights are vaniſhed away, and others ready to poſſeſs his Honours and Riches; and an afflicting Thought it is to him to conſider, that for the obtaining theſe very things, he hath undergone ſo much Toil and Labour, and hath committed ſo many Sins: And hence will ariſe many conflicts of Mind, many tormenting Thoughts, and unquiet Hours; ſometimes the acuteneſs of his Diſeaſe afflicts him; ſometimes his Conſcience wounds him, and Satan ſets before his Eyes the multitude of his Sins, which now appear more vile and heinous than ever before he thought them to

be;

be; ſometimes he is diſtracted, when he remembers how much Time he hath prodigally ſpent in Vanity and Folly, and that now he muſt give a ſtrict Account of all his Thoughts, Words and Actions; ſometimes his Soul is grieved by the Temptations of the Devil, driving him to Deſpair, and ſhewing him the direful Puniſhments of Hell-fire.

And now, when a Man begins to think he can live no longer, he conſiders that he muſt leave his Wife and Children, his Kinsfolks and Friends, his Riches and Honours, and every thing that was dear to him here; and this leads him to conſider further, that in a ſhort time his Soul muſt be ſeparated from his Body, and that he muſt paſs into another State of Life; then, if a Man hath not duly prepared himſelf for Death, nor reconciled himſelf to God, with what Anguiſh ſhall his Soul be tormented, when he can expect no help from any of thoſe things which he before ſo much accounted of: To live longer is not permitted him, and to die is intolerable: Then he call to mind his former Sins which he hath committed, and ſees the time of his Examination, and of the Divine Vengeance is at hand: If he looks back upon his paſt Life, all the Days he has ſpent ſeems but Moment of Time: If he looks forward, on that infinite Space of Eter-

nity which is to come, he then grieves that he hath preferr'd ſuch vain Delights, and of ſuch ſhort continuance, before an eternal Weight of Glory and Happineſs: And theſe things do ſo diſquiet him that no room is left for any comfortable Thoughts, for Death now approaching, he will ſcarcely have either Time or Strength to think on any thing for his good; to what purpoſe is it to give wholeſome Advice, to adminiſter profitable Counſels to one whoſe Senſes are impair'd by the violence of his Diſeaſe, and whoſe Mind and Underſtanding are weakned and diſturb'd by the Indiſpoſition of his Body: For whilſt he is conſidering that he is not prepar'd for Death as he ought, and diſtracts himſelf with the Thoughts of his ſad Condition, his Eyes begin to grow dim and his Ears deaf, his Tongue falters, and his Memory and Reaſon fail him.

Do thoſe things therefore now whilſt thou art in Health, and God alloweth thee Time and Strength, which thou canſt not but think reaſonable ſhould be done at thy laſt Hour, arm thy ſelf betimes againſt all thoſe Evils and Temptations, which commonly befall Men at the time of Death; and ſeeing that neither Riches nor Honours, nor Pleaſures, nor Friends, can prolong our Lives for one Hour, nor free us from thoſe Cares

and

and Anxieties, which are wont to disturb Men when they are dying, believe it is desperate Madness to undergo so much Labour for the sake of them, and contrariwise, to neglect those things which would help us toward the attainment of everlasting Happiness.

And now, O Man, think what will become of thee after Death: As soon as thou art dead, every one, even thy near- and best Friends, thy Wife and Children, and Kinsfolk, will fly from thy Corps, and will not be able to endure the sight of thee; before they were pleased with thy Embraces, but now thy very Presence is ghastly and terrible: Here then is the Bounds of worldly Love and Friendship; it is therefore very unreasonable, to place our Confidence in these things, but let us rather put our Trust in those, which may be useful to us even after we are dead.

Think how horrid and noisom the stink of thy Carkass will be even to thy neareſt Kindred, and yet this is that Body, for the indulging whereof, thou hast so often offended thy God: How much Pains do some Men take; how many Difficulties do they Encounter with, that they may leave a rich and pleasant Inheritance to their Children? Tho' many times in the getting of it, they do such unjust and wicked Actions, as

are never to be purg'd away, but in the Eternal Flames of Hell: And what do they keep to themſelves, as the Reward of all their Labours? Nothing but a Deſpicable Winding-ſheet, and a Coffin, made up of four Boards; this is the Recompence of all their Toil. But if any thing be ſpent at the Funeral, it is commonly, not for the ſake of the Deceaſed, but for the Fame and Credit of his Kindred, and the ſurviving Heir; ſo that a Farthing ſhould not ſometimes be beſtowed upon the dead Corps, if they could but ſecure their own Honour.

---

## The PRAYER.

O *Merciful Father, give me ſuch Courage and Reſolution, that I may not be affrighted at the ghaſtly appearance of Death, nor faint when I think on my laſt dying Agonies, and that my Body muſt rot in the Earth: But having my Mind fix'd on thee, and on the Glories of the eternal State, I may put off all fear of Death, and depart this Life with Joy and Readineſs, with a firm Hope of a Glorious Reſurrection, and of enjoying that Bliſs and Glory, with which both Body and Soul, ſhall be endued in the Celeſtial and Happy Life. And becauſe I came naked into this World,*

let

*let me willingly leave all Worldly things, which may retard my flight to Heaven: O Lord Jesu, who for our sakes, didst taste the bitterness of Death, and in those Agonies of Mind, didst sweat great drops of blood; grant that by the Merits of thy Passion, I may never feel the bitter pangs of Eternal Death:*

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# CHAP. III.

## *After Death there remains another Life and Death is the entrance, either to eternal Happiness or Misery.*

ALthough the Body after Death corrupts and putrifies, and returns to the Earth from whence it was taken, yet forasmuch as the Soul is immortal, and the Body shall arise at the last Day, and be again united to the Soul, and so the whole Man shall be translated into another State: It is therefore requisite, that a Christian should not confine his Meditations upon Death only, but should be very solicitous, that his Life may be happy in the other World: Many Men indeed lead such Lives, as if they did not believe there were a God, nor any

any other Life after this; but when they come to die, they will be convinced of these Truths by their own Consciences, and by those Notions which are implanted in the Minds of all Men, that good Deeds shall be rewarded, and Wickedness punished in the other World; and though they should not believe this, even when they are dying, yet afterwards they will feel it, to their unspeakable Sorrow: However the immortality of the Soul has been believed by the whole Race of Mankind at all times; and if we Consult either Sacred or Heathen Writers, we shall find that another Life after this, hath been asserted by all; not to heap up the many Testimonies of Holy Scriptures, this one of our Saviour may suffice, which comprehends, as it were, the Sum of all the rest; *The Hour is coming, in the which all that are in the Graves, shall hear the Voice* [*of the Son of God,* ] *And shall come forth, they that have done good unto the Resurrection of Life; and they that have done evil, unto the Resurrection of Damnation,* Joh. 5. 25. 28, 29.

And indeed if we consider the Lives of those Persons, which the Sacred Scriptures affirm to have liv'd devoutly, from hence we may have an evident Testimony of a future Life; for in all Ages, how much Misery

ſery have they undergone, who have endeavoured to lead pious Lives, and to be conformable to the Divine Will; very remarkable are the Calamities of the Holy Fathers under the Old Teſtament; the Martyrdoms of Chriſt's Apoſtles under the New, and the Tribulations of others, who have worſhipped God in Spirit and in Truth: But if they had look'd no farther than this Life, no doubt but they would have follow'd the common way of the World, and have indulged themſelves in Eaſe and Pleaſures, as their Luſts and Appetites had mov'd them, which ſince they did not do, it is a convincing Teſtimony, that they ſought a more happy and a better Life after the Miſeries of this; for, as St. *Paul* ſays, *If in this Life only we have hope in Chriſt, we are of all Men moſt miſerable*, 1 Cor. 15. 19.

Now if we Conſult the Heathens, as often as we hear them commend Piety and Juſtice, and other Virtues, ſo often we are to think they declare Man's Immortality and a future Life; for to what purpoſe were it, to practice Virtue, and ſuffer Evil here, if there remain'd no hopes of another Life: This Doctrine the wiſe Men in all Ages taught, *Zoroaſter, Hermes, Triſmegiſtus, Orpheus, Phocylides, Theognis, Homer, Heſiod, Pindar, Pythagoras, Socrates, Plato, Ariſtotle, Cicero,*

*ro, Virgil, Horace, Ovid, Seneca,* and all the wiſe famous Philoſophers; and from hence it was, that all Nations had a Religion, and certain Rites whereby they worſhipp'd the Gods, and believ'd a Hell, and *Elyſian*-fields; If we run over the whole World, we ſhall find that the moſt Rude, Barbarous and Savage People, even thoſe who ſcarcely ſeem to have any Humanity in them, have all by a common Conſent, embraced this Faith; for this Notion was not bred in the Schools of Philoſophers, and ſo ſpread abroad in the World, but it is implanted and engraven in the Breaſt of every Man, *Rom.* 2. 14, 15. and if ſome Men have endeavoured to perſwade themſelves that things are otherwiſe, yet could they never bring their Minds firmly to believe ſo; for a wicked Man would not have his Soul to be immortal, for fear he ſhould ſuffer the due Puniſhments of his Crimes; but he prevents the Sentence of his Judge, becauſe he condemns himſelf with Death: But there is no need of ſaying more on this Argument, ſince amongſt Chriſtians, 'tis certain and undoubted, that after this Life, there remains another.

But foraſmuch as the final State of Men after this Life will not be alike, but ſome ſhall abound with all Felicity, whilſt others ſhall ſuffer all kind of Miſeries; hence

hence we ſee that the ſucceſs of a Man's Happineſs depends upon his death, and that all our Felicity, or Infelicity happens either from a good or a bad death; and that on one Moment depends an Eternity, either of infinite Bleſſedneſs, or unſpeakable Miſery; for in what ever Condition death finds and leaves any Man, in the very ſame ſhall he appear at the laſt Judgment. *If the tree fall toward the South, or toward North, in the place where the tree falleth, there it ſhall be,* Eccl. 11. 3. And thus, as every Man dies, the ſame ſhall he be in the other Life; for as St. *Paul* ſays, *we muſt all appear before the Judgment Seat of Chriſt, that ever one may receive the things done in his body, according to that he hath done, whether it be good or bad,* 2 Cor. 5. 10. ſo that as every one is found at the Hour of Death ſuch ſhall he be judged: They ſhall live happily in the other World, that die well; they miſerable, that die ill: And thus it is that the Hour of death ſeparates the good from the wicked at the greateſt diſtance. To the good, death is the end and determination of all Troubles, and the beginning of eternal Felicity and Bleſſedneſs, but to the wicked, death is the privation of all the Delights, and Pleaſures, and Riches of this Life; and is the beginning of eternal Miſery, and never ending Puniſhment.

The

## The PRAYER.

O *Merciful Father who didſt create me for a far more bleſſed Condition than this miſerable Life which the brute Animals enjoy; vouchſafe ſo to direct me in my paſſage through this World, that I may* never ſet my Affections on things below; *but uſe them with ſuch indifferency, that I may at length attain to the Joys and and Glories of the bleſſed Life above; and that knowing* I have here no continuing City, I may with the greater earneſtneſs ſeek one to come, *Heb.* 13. 14.

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# CHAP. IV.

## *The Conſideration of the laſt Judgment.*

*After Death comes Judgment:* Think therefore O Man, that immediately after Death thy Soul muſt appear before God, *Ecc.* 12.7. and that at the laſt Day it ſhall be joyned again to thy Body, and then thou ſhalt be judged before God's Tribunal, in the Preſence of all the Angels and Saints: Conſider, that thou muſt appear before a Judge, whoſe

whoſe unerring Wiſdom thou canſt by no means deceive, whoſe Power thou canſt by no ways avoid, whoſe Juſtice thou canſt by no means corrupt: A Judge who will inquire intoall thy vain Words, and thy moſt ſecret Thoughts, who is now preſent at, and takes notice of all the Words and Actions of the whole World: Who is there ſo bold, ſo deſperately wicked, that dares contumaciouſly violate the Laws, and commit Crimes worthy of Death, in the preſence of his King? And yet more than this dare Men do, who ſpightfully break the Commands of God before his Face: But this Judge, who knows all our Actions, *ſhall bring every work into judgment, with every ſecret thing, whether it be good or whether it be evil,* Eccl. 12. 14. *ſo that every one of us ſhall give an account of himſelf to God,* Rom. 14. 12. *For he which is Lord over all, ſhall fear no mans perſon, neither ſhall he ſtand in awe of any mans greatneſs; for he hath made the ſmall and great, and careth for all alike.* Wiſd. 6. 7. Let therefore your Thoughts be always employ'd in meditating on this ſevere Judgment, in which there will be no more place for Pardon: Nothing ſhall then be granted either by Prayers or Tears; but either this merciful Sentence ſhall paſs on the Righteous, *Well done good and faithful Servant,*

*vant, thou haſt been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord. Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World:* Mat. 25. 23. 34. Or, on the contrary, this terrible Sentence ſhall be thundred out againſt the Wicked by the moſt juſt Judge, *Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels.* What can our Minds conceive more ſweet and pleaſant, than to hear God ſaying to us *Come ye bleſſed?* What more ſad and dreadful, than *Depart from me, ye curſed, into everlaſting fire?* In this day of Judgment, Wealth will not help the Rich, nor Power, nor Honours the great Ones of this World; Knowledge will not abſolve the Wiſe, nor will Force preſerve the Strong: This Judge will not be ſooth'd by Flatteries, nor brib'd by Rewards; no Prayers will move him, no Tears will appeaſe him; *but he ſhall judge the World in righteouſneſs, and ſhall miniſter judgment to the People in uprightneſs,* Pſal. 9. 8. *Then* (as 'tis ſaid in *Wiſdom.* 5. 1, *&c.*) *ſhall the righteous man ſtand in great boldneſs, before the face of ſuch as have afflicted him, and made no account of his labours; when they ſee it they ſhall be troubled with terrible fear, and ſhall be amazed at the ſtrangeneſs of his ſalvation,*

*ſalvation, ſo far beyond all that they looked for. And thy repenting and groaning for anguiſh of ſpirit, ſhall ſay within themſelves: This was he whom we had ſometimes in deriſion, and a proverb of reproath. We fools accounted his life madneſs, and his end to be without honour. How is he numbred among the Children of God, and his lot is among the Saints!* Conſider farther, O man, who they are that in this future Judgment ſhall hear this joyful word, *Come ye bleſſed*; and ſhall be made partakers of eternal Glory. And on the contrary, who they are, on whom this dreaful Sentence ſhall be pronounced; *Depart from me ye curſed*, and ſo ſhall be caſt into Hell fire; and then give all diligence that you may be found in the number of the bleſſed and not amongſt the miſerable: Now, who both theſe are, the Holy Scriptures do ſufficiently declare: Our Saviour himſelf tells us, *that the Angels ſhall gather the wicked together, and caſt them into a furnace of fire*, Matt. 13. 41. *He that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him*, Joh. 3. 36. *And this is the Condemnation, that light is come into the World, and men loved darkneſs rather than light, becauſ their deeds were evil*, John. 3. 19. *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars ſhall have their part in the Lake which burneth with fire,*

*and brimſtone; which is the Second death,* Rev. 21. 8. *The Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt: Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord,* 2 Theſ. 1. 7, 8, 9. *Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the Kingdom of God,* 1 Cor. 6. 9, 10. *Now the works of the fleſh are manifeſt, which are theſe; adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murthers, drunkenneſs, revellings, and ſuch like; of which I tell you before as I have alſo told you in time paſt, that they which do ſuch things, ſhall not inherit the Kingdom of God,* Gal. 5. 19, 20, 21. On the contrary we are told, who they are that ſhall be ſav'd. *He that believeth on the Son of God is not condemned,* John. 3. 18. *He that believeth, and is baptized, ſhall be ſaved,* Mark. 16. 16. *Therefore being juſtified by Faith we have peace with God, through our Lord Jeſus Chriſt,* Rom 5. 1.

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## The PRAYER.

*LOrd Jesus Christ, guide me by thy Holy Spirit, that I may walk in thy ways; and always have in my mind this Sum of the* whole Duty of Man; Fear God and keep his Commandments: For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil, Eccl. 12. 13, 14. *O let every moment that voice sound in mine ears,* Arise ye dead, and come to Judgment. *And at the last let me hear thy Gracious voice, saying,* Come thou blessed of my Father inherit the Kingdom prepared for thee from the beginning of the World. *I acknowledge indeed and confess, that by my Sins I have deserved the pains of Hell; but thou by thy Passion, Death and Resurrection hast redeemed me from them, and merited Heaven for me: In thee therefore, in thy merits and mercies I put my whole trust and confidence, and joyfully expect thy glorious coming,* Amen: Come Lord Jesus, Amen. *Rev.* XXII. 20.

# CHAP. V.

## *The Joys of the Life eternal.*

ALthough it cannot be imagin'd, much leſs expreſs'd in words, what difference there is between the joys of Heaven, and the pains and miſeries of the damned; yet for as much as many live as if it matter'd little or nothing, whether after death they were to be admitted into the bleſſed Life above, or to be caſt into the bottomleſs pit; it therefore well becomes a Chriſtian daily to conſider, how vaſtly the Miſeries of Hell differ from the Glories of Heaven, that ſo he may be convinced how neceſſary it is earneſtly to endeavour to avoid the one, and obtain the other. For who is there ſo void of ſenſe, that for the hopes of gaining one Farthing would run the hazard of loſing an hundred thouſand Crowns? And yet this they daily do, who defile themſelves with ſin, that they may follow after the Riches, Pleaſures, and Honours of this World: For all theſe things, and even the whole World (could any man gain it to himſelf) are more vile, if they becompared to eternal life, (which

is

is utterly loſt by ſin) than the ſmalleſt mite compar'd to the greateſt Sum imaginable: Or who is there ſo deſperately wicked that would dare to commit Crimes worthy of death, in the ſight of a Gibbet, a drawn Sword, or a flaming Fire, and in the preſence of a Judge, who he knew would immediately condemn him to theſe Torments? And yet this they do, who well knowing that the pains of Hell are ſo plainly ſet before their eyes in the Holy Scriptures, do yet daily commit ſuch ſins as juſtly deſerve thoſe infernal Plagues.

Now eternal Happineſs conſiſts in theſe two things: In the abſence of all evil things; and in the enjoyment of every thing that is good: *For God ſhall wipe away all tears from the eyes of* the bleſſed, *and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain,* Rev. 21. 4. And, *as it is written, eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him,* 1 Cor. 2. 9. For what greater Felicity can there be than to have no Calamities to diſturb us, not to be terrified with the fear of Death, to behold the face of God, to be amongſt the Quires of Angels, to ſerve our Creator with the Bleſſed Spirits, and all the Saints, and with perpetual Hymns and Praiſes to magnifie his glorious

Name? If you value and desire Health, there shall be constant soundness and eternal Life; If you are delighted with the Friendship of good men, there you shall have the familiar Acquaintance of all the blessed Inhabitants above, who will all have one Heart and one Soul: In short, there will be nothing wanting that a man can wish for. *What* (saith St. *Augustin*) *can be more happy than this life, where there is no fear of Poverty, nor the weakness of Infirmities? No body is hurt; no body is angry; none envies another; no lust inflames them; no longing after food; no desire of honour and power disquiets them: There is no dread of Satanno snares of the Devil, no fear of Hell: There is neither, death of Body or Soul, but by the means of immortality a most delightful life: There will be no evil, no discord, but a perfect harmony, because there will be a mutual agreement between all the Saints: There will be no night, nor darkness, but the greatest light; for the Glory of God will enlighten it, and the Lamb will be the light thereof, and the Saints shall shine as the Stars, and as the brightness of the Firmament: There we shall associate with the multitudes of Angels and Archangels, and all the Heavenly Powers, there we shall behold the Patriarchs and Prophets the Apostles and all the Saints: These are glorious things; but it will be yet much more glorious to behold* GOD *himself*, S. August. Man.

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Cap. 19. For the Happineſs and Glory of eternal life do chiefly conſiſt in the viſion and enjoyment of God, who will then be all in all. But how great this future Felicity will be, the Mind of Man is not capable to conceive: However we may make ſome faint Conjectures. For ſeeing God is the Creatour and Preſerver of all things, it muſt needs be that all the things in the World which to us appear fair and beautiful, are in him ſo much more eminently: If therefore the Proſpect and Contemplation of the Creatures be ſweet and grateful, the Creatour himſelf muſt needs be much more raviſhing and delightful; ſo that ſince we ſhall ſee God face to face, all, even the moſt beautiful things in this World, will be ſurmounted by the tranſcendent Beauty of God: He ſhall be *all in all*, the Satisfaction of all Deſires and the perfect Felicity of the Saints: *Bleſſed are they that dwell in thy houſe, they will always be praiſing thee*, Pſal. 84. 4. *O how great is thy goodneſs, which thou haſt laid up for them that fear thee!* Pſal. 31. 19.

## The PRAYER.

*ALmighty Lord God, foraſmuch as Eye hath not ſeen, nor Ear heard, neither hath it entred into the Heart of Man to con-*

*ceive those good things which thou hast prepar'd for those that love thee; I must needs confess that through the dulness of my Senses, which cannot comprehend these things, I have not so earnestly sought after eternal life as I ought to have done: Vouchsafe therefore to illuminate my Mind, that I may in some measure understand the Excellency of Heaven; that my Soul may long after its Joys, and being captivated therewith, I may despise this World, and value it as nothing in comparison of the Glories of that blessed and eternal Life: So direct all my Thoughts and Actions that I may at length attain to that blessed and happy State, where no Misery nor Sorrow dwells; that I may see Thee face to face with all thy Saints, and enter into the full possession of those immense Glories and Felicities, which are at thy right hand for evermore,* Amen.

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# CHAP. VI.

## *The Pains and Miseries of Hell.*

AND now should there be any one so detestably wicked as not to be allured by the Happiness of eternal life; yet surely the Miseries of Hell would terrifie him. Now Hell, in holy Writ is call'd *a Furnace of fire, where*

*where ſhall be wailing and gnaſhing of Teeth, Mat.* 13. 42. *Everlaſting fire prepared for the Devil and his Angels, Matt.* 25. 41. *The Fire that never ſhall be quenched, Mark.* 9. 43. *Tribulation and anguiſh, Rom.* 2. *Outer darkneſs, Matt.* 8. 12. *The Bottomleſs pit, Rev.* 9. *A lake that burneth with fire and brimſtone, Rev.* 21. 8.

All which Names of Hell admoniſh us, that the pains of the damned ſhall be eternal, moſt grievous, infinite, inexpreſſible, and accompanied with the Society of Devils. As to the Eternity thereof, pious Antiquity hath illuſtrated it with ſuch Similitudes as theſe: Suppoſe there were a Mountain of Sand heap'd up to Heaven, and that once in a thouſand years a little Bird ſhould take from thence one Grain of Sand; there would be hopes that after many millions of years, and a long ſpace of time that can ſcarcely be conceived, the Mountain would at laſt be conſumed: But in Eternity no ſuch thing can be hop'd for. Or, ſuppoſe a Scrol of Parchment ſo long as to encompaſs the whole Globe of the Earth, nay even the higheſt Sphere of Heaven, on which ſhould be written nothing but cloſely joyned Figures of Nine throughout; now tho' no Arithmetician can compute this Number, yet doth it not by far reach Eternity: And ſhould you add a thouſand more, nay, a thouſand thou-

thouſand of the like numbers, yet could you by no means comprehend Eternity. Since then Eternity is ſo unmeaſurably long, certainly none but men that are deſperate, can be careleſs and negligent how they are to ſpend it; or rather, ſince it can never be ſpent, not to conſider whether they be ſhall happy or miſerable in the other World. What madneſs is it, for Trifles and things of no value to be caſt headlong into Hell, there to be puniſhed with unſpeakable Torments for ever and ever? Should any one bring you to a furious flaming Fire, and there ask you, for what price, or for what part of Voluptuouſneſs, you would be willing to be tormented in it for a day, or for but one hour? Would you not eaſily anſwer him, that you would not buy ſuch Tortures, for all the Pleaſures the Earth affords, no nor for all the World? How then is it, that for ſome petty Gain, ſome deceitful Honour, ſome flitting ſhort liv'd pleaſure, you chuſe to burn in the eternal flames of Hell? You are afraid of the Fire for an hour, though you ſhould gain the whole World; and yet you caſt your ſelf into the eternal Torments of Hell, for things of no value. *Tell me*, ſaith St. *Chryſoſtom*, De reparat. lapſ. *How long a ſeaſon of luxury, how much voluptuouſneſs, would you ſet againſt eternal Torments? an hundred years we will give to pleaſures, and an hun-*

*hundred more, and if you please a thousand more: alas! what compensation is this for Eternity? Is not all the time of our life, which we spend in pleasure and luxury, like the vain dream of one night, it be compar'd to Eternity? Is there then any one, who for a pleasing Dream one night, would chuse to undergo eternal Torments, and be willing to receive these, so he might but enjoy that? Pleasures pass away like a shadow, but the punishments remain without end; and although the same space of time were allotted for the delights of this World, and the pains of Hell, yet is there any one so foolish and void of Sense, that would chuse to suffer one days Infernal Plagues, for ones days Worldly Pleasure? When as one hours Pain, any Torment of the Body is wont to make us forget all the time past of our Lives, which we have spent in pleasures.*

Nor are the pains of Hell only Eternal, but also infinitely grievous and inexpressible. For nothing so sad or terrible can be imagined, but those Eternal Torments are still more grievous. All the most dreadful, inhumane, and cruel things which the Barbarity of Tyrants have ever invented, are not to be compared with these Pains of Hell: For not only the Body, but the Soul also shall be afflicted: The remembrance of past Offences, which have occasion'd so many Evils, the continual sense of Racking Pains, the

the Hatred and Deteſtation of God and all the Saints, and principally the Thoughts of being for ever rejected from the moſt bliſsful ſight of God; all theſe things do miſerably torment the Sinner: There will be heard the doleful Cries, Sighs and Lamentations, the Curſings and Execrations of Parents, Children, Brethren, Siſters and Friends, who by their Example or Negligence, have thrown others into that place of Torments; for they will be moſt furiouſly enraged againſt thoſe whom above all others in this life they loved moſt dearly: At the ſight of them, they ſhall be provoked and incenſed, as againſt their greateſt Enemies.

And now though theſe Torments are of themſeves very ſad and terrible, yet are they ſtill made more grievous by the perpetual Society of Devils and damned Spirits. Any one that has ſeen a Man poſſeſſed with the Devil, or if he hath not ſeen one, yet hath read out of the Goſpel or other Hiſtories, the deplorable condition of thoſe men that are poſſeſs'd, will eaſily believe what a moſt woful thing it is to be under the power of the Devil. Who is there of ſo undaunted a Courage, that is not afraid of Apparitions, which are diſguiſed Devils, and does not tremble at ſight of them? And yet the Devil in poſſeſs'd folks, or when he terrifies

Men

Men by his Evil Spirits, hath no more power over Men, than God is pleas'd to grant him, and hath not yet a full Dominion over them: But in Hell, where the Damned are delivered up by God to be Tormented, he uſeth his own Liberty and Authority, and exerciſes ſuch Cruelty on them, as the Mind of Man is not capable to conceive: Think then, O Man! how great their Miſery ſhall be, who muſt live in the Socity, and under the Dominion of Devils, and undergo their Rage and Malice to Eternal Ages: Think O Man! what great Miſery it would be, to be ſhut up in a cloſe Room for a Month together with Mad Folks, or ſuch as are poſſeſs'd; and from thence you may conjecture, how wretched their condition will be, who muſt be forc'd to live with many Myriads of outragious Devils to all Eternity: Oh! How will the Devils Tyrannize, not only over the meaner and baſer rank of Men, but alſo over Emperours Kings and Princes, thoſe of the higheſt Order and Quality! How will the great Ones of this World be greatly tormented and plagued by the Devils, and ſcoffed at with biting Taunts and Jeers! After the ſame manner will they inſult over all Ranks of Men, and will as much as they can, increaſe their Puniſhments by Revilings, Reproaches and Mockings; they will laugh at, and make

a jeſt of the Damned, that they ſhould precipitate themſelves into the Lake of Fire and Brimſtone for Trifles, for momentary Honours, decaying Riches, fading Pleaſures, or vain Joys; and that they ſhould ſooner believe them, who they knew were their ſworn Enemies, than the great and good God, the Maker and Redeemer of Mankind.

And then laſtly: There is not only the Society of Devils, but alſo of the Damned, which will ſtill farther aggravate their Puniſhment: Nothing will there be ſeen but the Eternal and Horrid Plagues and Tortures of the Damned Fiends; nothing will there be heard, but Stripes and Wailings, Curſes and Accuſations of thoſe who by Counſel, Admonition or Example, were the cauſes and occaſions of their ſinning; and more remarkable will be the Expoſtulations of Parents with their Children that for their ſakes they, were caſt into theſe Torments, whilſt they endeavoured by all means right or wrong, to heap up Riches and Wealth for them; and on the other ſide, the Children will accuſe their Parents and impute the cauſe of their Damnation to them that by their Examples or Indulgency, they tempted them to ſin.

*Who amongſt us can dwell with the devouring fire? Who amongſt us can dwell with everlaſting burnings?*

The

## The PRAYER.

*O Lord Jesus Christ, guide and illuminate my Mind, that I may daily remember, and attentively consider, what a vast difference there is between the joys of Eternal Life, and the Miseries of Hell: And direct me by thy Holy Spirit in the ways of thy Commandments, that I may walk in that narrow Path that leadeth unto Life; and suffer me not to be seduced by Satan into the broad way of the Wicked, which leadeth to Destruction, lest I fall headlong into that Lake of Fire and Brimstone, from which thou hast Redeemed me by thy most precious Blood; but by the Efficacy of thy Merits, let me live with Thee for ever and ever in Heaven.* Amen.

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## CHAP. VII.

### *To die well there is great need of a careful Preparation.*

SInce then there is so great a difference between that blessed Life above, and the Miseries of the Damned; That Death is the passage either to Eternal Bliss or Punishment; and that the everlasting Happiness or Misery of all Men, depends on one Moment

Mom[illegible]: That bleſſed are the dead that die in the Lord; but for ever miſerable are they that die the death of the Wicked; and that our Eternal Salvation depends upon an happy Death: It certainly ought to be our chiefeſt care and concern to learn to die well, and to prepare our ſelves aright for an happy departure. Now he dies well, who hath liv'd well, and whom Death doth not find unprovided: For, as St. *Auguſtin* ſaith, De diſcipl. Eccl. Cap. 2. *It is not poſſible for him to die ill, who hath liv'd well:* But great need there is of preparation for any one to die well: For if we never undertake any matter of ſmall importance, as the going of a Journey, or the like, without ſome proviſion, and often thinking on it before-hand; it certainly is much more neceſſary to be very Solicitous, and attentively to conſider after what manner we are to demean our ſelves at the hour of Death, that ſo we may obtain the Felicity of Eternal Life, and avoid the Pains and Miſeries of Hell.

Now the preparation for Death is Twofold: The one General, and to be Performed every day: The other Special, and is neceſſary when Death approaches.

The

## The PRAYER.

*O Lord God and most Merciful Father, for as much as my Salvation depends upon an happy death, do thou vouchsafe so to direct my Mind, that I may be always very careful how to secure to my self an happy passage out of this World, and so to order my self and all that belongs unto me, that at what ever hour thou shalt please to call me hence, I may be found ready, and through the gate of Death, I may be Translated into thy Glorious Kingdom, through Jesus Christ our Lord.* Amen.

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# CHAP. VIII.

## *The general and daily Preparation for Death: The first Consideration, that Death is certain, Life is short, and the hour of Death is uncertain.*

THE general and daily Preparation for Death, we shall treat of in the following Chapters, desiring the devout Christian to consider, 1*st.* that death is certain, life short, and the hour of death uncertain:

2*ly.* That Death is not to be feared: And 3*ly.* the Chriſtian Duties that are daily to be performed by him:

1*ſt.* Then it is fiting for a man that intends to die well, often to ponder in his mind the certainty of Death, the ſhortneſs of Human Life, and the uncertainty of the hour of Death,

For in the firſt place the continual Meditation of our Mortality, may be a very effectual means to prepare us both to live and to die well; nothing can better ſhew us the way of holy living, no exhortation to piety and virtue more prevalent than the remembrance of Death; nothing more powerfully calls us off from our ſins, and from a fond deſire after wordly things, than the ſerious conſideration of the frailty, inſtability, and approaching diſſolution of our bodies: for as that laſt moment of our lives will take off all the falſe colours and diſguiſes from earthly things, and repreſent them clearly to our view, as they are in themſelves, vain and deſpicable; ſo the frequent premeditation of that hour quickens the ſight of our minds more plainly to perceive the ſame Truths; for whilſt our minds are full of the thoughts of our mortality, thoſe things which follow after death will preſently

preſently inſinuate themſelves; then will ſinners ſee Hell open before them, and the unquenchable fire ready to devour them, which will ſo terrifie their Conſciences, that neither Honours, nor Riches, nor Pleaſures, nor any other worldly thing can any longer pleaſe or entice them.

And as nothing is more profitable for us, than the daily meditation of Death, ſo on the contrary nothing is more hurtful, than our forgetfulneſs of it; and yet this is very common with the rich Men and Great Ones of this World, who, as if they were to live the age of *Methuſelah*, lay up Proviſions for many years continuance here, and in the mean time think little or nothing of the Life to come; and ſo when they fancy they have attained to the top of their deſires, on a ſudden, with the rich Man in the Goſpel, they are forced to depart out of this life, and too often deſcend into eternal deſtruction: And forasmuch as the Devil well knows, that nothing more powerfully excites men to holineſs, or better ſecures their ſouls from his ſnares, than the meditation of death, he therefore employs his greateſt care and diligence to put theſe thoughts out of

mens minds; which if he can but obtain, he eaſily gets every thing elſe he has a mind to, and takes men captive at his will: It is a ſign of a mind altogether deprav'd, and out of order, which doth not care to hear Diſcourſes and Conferences of Death, which is ſad and uneaſie at the thoughts of it, and therefore ſtrives to divert it ſelf with witty Sayings and merriment, with full Bowls and all kinds of delight and paſtime: But on the contrary, he who is in favour with God, whoſe Soul is not plunged in ſenſual pleaſures, it is his delight to think often and to diſcourſe of death, for he knows 'tis the only neceſſary way to everlaſting bliſs.

*Secondly*, Towards our preparation for death, we are to conſider *the ſhortneſs of our lives*; for how little time doth God allow us to live here? Many Infants expire at their very entrance in to life; ſome die in their Childhood, others in their Youth; fewer arrive to their middle age: But very few attain to old age. From hence it is that in Holy Scripture our life is compar'd to thoſe things that are moſt frail and momentary: as *the trace of a cloud, a miſt, a ſpark, a ſhadow, a flower, a weavers ſhuttle, a poſt,*

*a ſwift ſhip, an eagle that haſteth to his prey*, Wiſd. 2. Job 14. 2. Job. 7. 6, 9. Pſ. 90. This alſo the Heathen declar'd, and therefore *Pindar* call'd Man, *the dream of a ſhadow*; Æſchylus, *the ſhadow of ſmoke*; M. Varro, *a bubble*: And with good reaſon are theſe names attributed to Man; for we die daily, and ſome part of our lives are every day taken from us; our whole ſtate is nothing elſe but a journey, a race to death.

And then, *Thirdly*, Conſider that in this ſhort life the time of death is uncertain: For tho' it is appointed for all to die, yet the hour of death is unknown: ſome die in their Infancy, ſome in their Youth, and ſome in their Old Age; many are overtaken by an unexpected death, and no one can aſſure himſelf of to morrow; neither is the place or manner of our death known to us, wich is daily confirm'd to us by the dead Corpſes we ſee carried by: For all that die do not keep their Beds, afflicted by long continued ſickneſs; for ſome are taken away ſuddenly, or in a moment loſe their Senſes by Apoplexies; others are choak'd by violent Catarrhs; ſome are kill'd by falls, ſome by the ruins of Houſes, whilſt others are trod under feet

by Horſes; ſome are drowned in the Water, and others are ſtruck with Lightning, whilſt others unexpectedly fall into the hands of Thieves and Enemies, and come to an untimely end, which they never were afraid of. Now what happens to one, may happen to all; and what may happen to all, every one ought to expect may happen to them, *For man alſo knoweth not his time; as the fiſhes that are taken in an evil net, and as the Birds that are caught in the ſnare, ſo are the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them*; Eccleſ. 9. 12. Being then Men, we ought to think that whatever is common to Man and does ſometimes happen to others, may alſo befal us: Now hereby we are admoniſh'd to be every minute ready and prepar'd for death: For God was pleaſed to let us be ignorant of the time of our death, that the uncertainty thereof might be a means of exciting in us a conſtant practice of virtue and avoiding of ſin, and a perpetual care and endeavour ſecure our eternal welfare; for how dangerous is it to live in ſuch a condition, that if a ſudden death ſhould ſurprize us unawares, our Salvation is utterly to be deſpair'd of? and who can

aſcertain

aſcertain us, that at the end of our lives, when Death comes on us like an armed man, we ſhall be in ſo good a diſpoſition as to be able to bewail our ſins, and implore the grace and mercy of God? Indeed were we permitted to die often, and return again to Life, their raſhneſs and ſecurity were excuſable, who ſo ſeldom think of death; but ſince 'tis appointed unto all men but once to die, and that there is no leading of our lives over again, 'tis manifeſt what great danger they run, whom Death overtakes before they are provided for it, ſince it for ever takes away from them all hopes of Salvation: Let us then be always prepared for Death, let us fly from Sin, and not defer our Repentance; let us not cheriſh anger and revenge, evil affections, and a fond deſire of living long in this World; but let us account every day to be our laſt; and when we go to ſleep, let us ſo demean our ſelves as if we were never to ariſe again from our Beds; and when we ariſe in the morning, let us ſo ſpend every hour of the Day as if we were never to lie down in our Beds again: Let us ſo uſe the good things of this World, as if we were to leave them every moment: Let us not vainly promiſe our

ſelves a long continuance here, with that rich man in the Goſpel, who ſaid unto his Soul, *Soul thou haſt much goods laid up for many years; take thine eaſe, eat, drink and be merry,* Luk. 12. 19. whereas that very *night his Soul was required of him:* But let us daily pray with holy *David*, Pſ. 39. 5. *Lord let me know my end, and the number of my days, that I may be certified how long I have to live*; and let us not neglect that wholſom Admonition of our Saviour, who ſaith Mat. 24. 46. &c. *Bleſſed is that Servant whom his Lord when he cometh, ſhall find watching; Verily I ſay unto you, that he ſhall make him Ruler over all his Goods: But, and if that Evil Servant ſhall ſay in his Heart, My Lord delayeth his coming, and ſhall begin to ſmite his fellow Servants, and to eat and drink with the Drunken; The Lord of that Servant ſhall come in a day when he looketh not for him, and in an hour that he is not aware of: And ſhall cut him aſunder, and appoint him his Portion with the Hypocrites: There ſhall be weeping and gnaſhing of Teeth*; but let us be wiſe and *faithful Servants, that are always ready, expecting their Lord; for we know not what hour he will come, whether at even, or at midnight, or at the Cock-crowing, or in the morning: Leſt coming ſuddenly,* he

*he find us ſleeping*, Mark. 13. 35. and unprepared for him. St. *Auguſtin* tells us, *that in what ever condition our laſt day leaves us, in the ſame ſtate will the laſt day of the World find us:* For as a Man dies in the one, ſo in the other he ſhall be judged. To this purpoſe that ſaying in *Eccleſiaſtes* is uſually applied, *if the Tree fall toward the* South, *or toward the* North, *in the place where the Tree falleth, there it ſhall be.* This St. *Hierom Com. Sup. Eccl. Cap.* 11. thus interprets, that as a Tree certainly lies, which way ſoever it falls; ſo when thou art cut off by the ſtroke of Death, thou ſhalt always remain ſuch, whether your laſt Moment found you Cruel and Unmerciful, or Meek and Charitable. Could any one tell for certain, that he had but one day more to live, and evidently knew that he muſt die to Morrow, ſurely ſuch a Man were extreamly wicked if he could not abſtain from ſin for ſo ſhort a Seaſon, and ſhould not employ all that little ſpace of Life in the Exerciſes of Piety and Virtue, when as that Judgment which is paſſed on us at our Death, ſhall moſt aſſuredly always remain firm and unalterable: And who is there can warrant himſelf to morrow? Who is there that knows

knows, as a thing ſure and doubted, that he hath another day, nay, another hour to live? O man whoſoever thou art, there will come an Evening, whoſe Morning, or a Morning whoſe Evening thou ſhalt never ſee; and whether this may not be to day or to morrow, thou knoweſt not: So that they are without all manner of reaſon, who are not afraid to defile themſelves with deadly ſins, when they know not whether they ſhall be allowed the ſpace of one hour, of one moment to bewail their Crimes, and beg pardon for them at the hands of God: God hath indeed promiſed Pardon to the Penitent; but he hath never promiſed to the Sinner any portion of the time to come: *Make no tarrying therefore to turn unto the Lord, and put not off from day to day; for ſuddenly ſhall the wrath of the Lord come forth, and in thy ſecurity thou ſhalt be deſtroyed, and periſh in the day of vengeance,* Eccl. 5. 8. This the wiſer Heathen well underſtood, inſomuch that 'tis a ſhame Chriſtians ſhould be out-done by them in this matter. For thus *Seneca, de brevit. Vitæ,* ſpeaks; *He who defers being good till old Age, ſhews plainly, that he is loath to give up himſelf to Virtue, until he is fit for nothing elſe.* And in another

place

place; *you ſhall hear almoſt every one ſaying, after fifty I ſhall be at leaſure; when I am threeſcore years Old, I ſhall be free from all Offices. But what Security have you now for a longer life? Who will undertake for you, that all things ſhall go juſt as you have order'd them? are you not aſham'd to reſerve your ſelf the reliques of your life for your own good, and ſet apart that time only for wiſdom and goodneſs which is worth nothing? How late is it then to begin your life, when you muſt be forced to leave it? How fooliſh a forgetfulneſs of your mortality is it, to put off all good Counſel, till you are fifty or threeſcore years old, and to begin to live at an age, to which few arrive?* What penance is it to leave your Harlots, when you are forced to leave them whether you will or no? to begin to be temperate when you can no longer taſte what you eat or what you drink? To this purpoſe ſaith St. *Auguſtin* diſcreetly; *Curſed be he that dedicates the flour of his youth to the Devil, and the dregs of old age to God.* When once the laſt moment of our Life is paſt, there is then no longer time for Repentance; and in a little time a Man will be made ſenſible of that State which can never be alter'd to all Eternity. Therefore *whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs,*

*amiſs*, Ecclus. 7. 36.

Let us then every moment be ready to receive the Summons of Death, by preparing our ſelves for it, whilſt we are in our health: It is a very unſeaſonable time to begin to fit our ſelves for another World, when we are juſt on the Confines of death, and are ſtrugling with the agonies of it: For then the lively powers both of Mind and Body languiſh and decay; then the Man is ſo diſtracted with pains, and other grievances, which his Sickneſs occaſions, that he can never ſeriouſly apply himſelf to die well: Nay, many times a Frenzy ſeizes on the ſick perſon, and on a ſudden deprives him of the uſe of all his Reaſon: We often ſee that even good men cannot lift up their Thoughts unto God, as they ought, when an acute Pain in their teeth, or eyes, or ears, or any other part troubles them, but their whole Mind is carried thither where their Grief is. Now if this happens to good men, when the Diſeaſe is not dangerous; what can we think ſhall befall thoſe, who never had any ſerious thoughts of God, who know not how to ſearch out, or confeſs their ſins, who can ſcarcely tell what Repentance means? How will they be tormented, when the pangs of death

death are upon them, to conſider that they are now leaving their dear Wife and Children, and that all their Riches which they have hoarded up with ſo much care, will now ſtand them in no ſtead? What madneſs then is it to defer a buſineſs of ſuch weighty conſequence, on which our eternal Salvation depends, to ſo improper, ſo unfit a time? It is rightly ſaid, that late Repentance ſeldom happens to be true and ſerious, and God by a juſt judgment oftentimes diſregards thoſe when they are dying, who thought it grievous to remember God when they were well in health: Of theſe the Divine Wiſdom thus ſpeaks: *Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded; but ye have ſet at nought all my counſel, and would none of my reproof: I alſo will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you. Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me: For that they hated knowledge, and did not chooſe the fear of the Lord; they would none of my counſel; they deſpiſed all my reproof,* Prov. 1. 24. &c.

The

## The PRAYER.

*O Moſt infinite Wiſdom, thy thoughts are not like our thoughts! Since then it did not pleaſe thee, to reveal unto us the hour of our death, grant, that I may be always prepared for an happy departure hence, that at thy coming, I may be found watching and ready: Let not the hour of death ſurprize me in my Sins, and let me never ſpend one day without true repentance: Inliven my Soul to be perpetually aſpiring after thee, and loving thee that ſo all things that happen to me, may work together for good, and nothing may be able to ſeparate me from the love of Chriſt Jeſus thy Son our Lord,* Amen.

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# CHAP. IX.

## *That Death is not to be fear'd.*

SInce then it is certain that all muſt die, that life is ſhort, and the hour of death is uncertain, and that therefore it becomes us to be every moment prepared for an happy departure hence, unleſs we will run the hazard of loſing our Souls for

for ever; the devout Christian therefore may prepare himself to die well, if in the second place he learns not to fear Death. This then is the second head of those general and daily preparations for a blessed death, that we bear the thoughts of death with a couragious mind, and that we never be captivated with the false pleasures of life, and a fond desire after earthly things: for the pleasures of life, and the blandishments of this World, are chiefly to be reckon'd amongst those things which make death most bitter and formidable to us. We know no union more close than that of Soul and Body, so that nothing can appear more terrible than death, which separates Soul and Body, those two intimate companions. Moreover in this Life, there are many things we much value, and which engage our affections to them: Such as are, magnificent Buildings, sumptuous Apparel, Vessels of Gold and Silver, Riches, fruitful Fields, delightful Gardens, pleasant Vineyards, Parents, Children, Wife, and Friends, of all which since Death bereaves us, 'tis no wonder if we account it bitter: Hence 'tis said in *Ecclesiasticus* Cap. 41. 1. *O death how bitter is the remembrance of thee, to a man that liveth at rest in his possessions,*

*unto*

*unto the man that hath nothing to vex him, that hath prosperity in all things*: But now a diligent consideration of the miseries and troubles of this life, of which we shall speak by and by; and of the joys of eternal life, of which we have before treated, will soon root out of our hearts all fondness and complacency for earthly things; for these pleasures are false and counterfeit; and under the sweet lies gall and bitterness: This made *Solomon*, the wisest of Kings, who wanted nothing this World could afford to make his life happy, upon his own experience, say that all things under the Sun are vain and empty: *Vanity of Vanities, all is Vanity*, Eccl. 1. 2. In this World we live like Strangers and Pilgrims, why then do we not desire to return into our own Country? whatever we leave behind us here, shall there be recompenced with far more Excellent and Transcendent Rewards? Thus our Saviour adviseth us: *Lay not up for your selves treasures upon Earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for your selves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.* Mat. 6. 19. Altho'

many

many things here are pleaſant and grateful to us, yet compar'd to Eternal Life they are nothing to be accounted of: When we die we do not loſe all thoſe faithful Servants of Chriſt, which were here ſo dear to us; they will follow a little after: When we die we are *gathered to our people*, and go unto our Fathers; and we ſhall there have the acquaintance of more and far better Friends; Angels, and Archangels, without number: *for thouſand thouſands miniſter unto God, and ten thouſand times ten thouſand ſtand before him*, Dan. 7. 10. What an unſpeakable joy will it be to have a familiar converſation with the Patriarchs, Prophets, Apoſtles, Martyrs, and all the faithful Servants of Chriſt?

And as the pleaſures of this life, are as nothing, if they be weighed in an even ballance, with the Glories of Immortality, to which we paſs by the gate of Death; ſo alſo Death it ſelf is not to be feared by us; for though it is called the moſt terrible of all Evils, becauſe it ſeparates thoſe two intimate Friends, Soul and Body; and delivers up the Body which was here ſo tenderly beloved and provided for, to be eaten up by Worms: Though Death conſider'd in it ſelf be the puniſhment of ſin, and

befalls us by the Divine Malediction; and though Death be to be dreaded by one who is involved in a multiplicity of worldly buſineſs, and is not provided for his departure out of this life, and ſo is very doubtful of his future ſtate; yet foraſmuch as by the death of Chriſt, it is made the way and paſſage to eternal life; to a good man, who is prepared for an happy death, it is not at all to be fear'd: Solomon ſaith, *and the day of death is better than the day of ones birth*, Eccl. 7. 1. For when we are born, we enter into this World, which is a Scene full of miſeries and calamitis; but when we die, we leave them all, and are tranſlated into that other bleſſed life, which is repleniſh'd with all kinds of felicities.

We are firſt of all in this World ſubjected to the ſlavery of our corruptions and orginal Sin, whilſt afterwards the ſeeds of many luſts ſpring up in us, infidelity, ambition, covetouſneſs, hatred, envy, uncleaneſs, and ſuch like: Thus St. *Paul* complains, that *he was ſold under ſin*, Rom. 7. 14. This is indeed a great miſery, and to a man enflamed with a deſire after an holy life, and in whoſe breaſt one ſpark of Piety remains, nothing can happen more grievous, than the corruptions of

of the fleſh: Of this the Apoſtle farther complains; *I know, that in me (that is, in my fleſh) dwelleth no good thing; for to will is preſent with me, but how to perform that which is good, I find not: For the good that I would, I do not, but the evil which I would not, that I do,* &c. *O wretched man that I am, who ſhall deliver me from the body this death?* V. 18. &c. None can be wholly freed from this corruption of the fleſh, in this life; but after death, we ſhall be altogether deliver'd from it, and they who ſhall be thought worthy to enter into the bleſſed life above, ſhall ſin no more.

And farther a great trouble and miſery it is to pious Men, that they are forc'd to live and ſojourn amongſt ſo many wicked Perſons, like Sheep amongſt Wolves; this made *David* cry out, *Wo is me, that I am conſtrained to dwell with* Meſech, *and to have my Habitation among the Tents of* Kedar, Pſal. 120. 5. Beſides our Salvation is expoſed to the greateſt dangers, *the Devil as a Roaring Lyon, walketh about ſeeking whom he may devour,* 1 Pet. 5. 8. The World is daily exciting us to Sin by evil Examples and fair promiſes; the Snares wherewith Satan and the World endeavours to intrap us, are every where laid for us; in Riches, in Meat and Drink;

in our Eyes and in our Ears, in our Words and in our Actions; now Death wholly frees us from the Temptations of the World, the Fleſh, and the Devil: And not only from theſe, but alſo from all the Calamities and Misfortunes which ſo uſually happen to Mankind in this Mortal Life: That this Life is full of Troubles, there needs not many words to prove; ſince both Sacred and Prophane Authors complain of the Miſeries of Humane Life, whilſt they teach that *Man that is born of a Woman, is of few days, and full of Trouble*, Job 14. 1. And that *the very name of Man, imports all miſeries:* This truth we all daily experience: For how lamentable is our Nativity? To how many evils is our Infancy expoſed? Our Youth, to how many injuries and dangers is it oboxious? With how many cares is our Manhood diſtracted? And how is our old Age ſurrounded with Calamities? What reaſon then have we to fear death, which at once frees us from all theſe miſeries, which is the only ſafe Haven to us who ſail on this Stormy and Tempeſtuous Sea?

Nor doth Death only deliver us from Sin, and all the Troubles of this World, but is alſo the Gate through which we are to paſs into Eternal Life; wherein the juſt

ſhall

ſhall enjoy the moſt delightful Society of God the Father, of Chriſt our Saviour, of the Holy Ghoſt the Comforter, and of all the Angels and Bleſſed Spirits: How great this future Happineſs and Beatitude is, the mind of Man cannot conceive, nor words expreſs. And although our Bodies ſhall rot in the grave, or be other ways diſſolved, yet is there no danger that we ſhall be ſeparated from Chriſt, to whom we are joyned by the Bond of the Spirit; but the dead ſhall remain united to Chriſt, both in their Bodies and in their Souls; and in the laſt Judgment, their Souls and Bodies being made one, ſhall ariſe together to Eternal Glory: Hence in Holy Writ, Death is called, a Sleep; and the Grave, a Bed or Dormitory.

For all theſe reaſons the True Chriſtian is ſo provided, that not only Death, but ſudden death alſo doth not affright him. Men indeed do uſually, not without cauſe, dread ſudden death; but if we duly conſider it, a wicked life ſpent without Repentanc, is much more to be fear'd, than ſudden death; nor is a ſudden death bad, becauſe it is ſudden, but becauſe for the moſt part it overtakes Men unprepar'd, and impenitent, and ſo caſts them headlong into Deſtruction; where as if it finds

us ready, a ſudden death is not evil, but rather a more ſpeedy paſſage from this, to an happy and Eternal Life,

## The PRAYER.

*MOſt Merciful Father, open and enlighten the Eyes of my Mind, to ſee and rightly conſider the Miſery and Vanity of this preſent life, that I may not ſet my affections on the World, nor the things in it, but may with my whole Heart, long after the joys of Heaven: O Lord excite in me an ardent Deſire after the Celeſtial Life, and vouchafe me ſome fore-taſte of it, by the ſweetneſs whereof, the bitterneſs of death may be ſo allay'd, that I may be daily ready to leave this World, and deſire to be diſſolved, and to be with Chriſt our Lord,* Amen.

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# CHAP. X.

## *The Duty of a Chriſtian.*

THE third Head of the Preparation for a Bleſſed Death, was to live holily, and to enter into ſuch a courſe of life, as becomes a Chriſtian; for as St. *Auguſtin* ſays, *Diſcipl. Chriſtiana. Ca* 12.

12. *No body can die ill, that hath liv'd well:* Now he lives well that performs the Duties of a Chriſtian: He therefore who is mindful of Eternal Salvation, muſt diligently conſider what the Duty of a Chriſtian is, or what way of living may beſt conduce towards the attainment of everlaſting life after this: For he who would die like a Chriſtian, muſt live as a Chriſtian: But he who lives wickedly, ſhall die wickedly and ſhall ariſe and be condemned with the Wicked. Now there are ſeveral Duties which we are bound to perform as we are Men, in common with the reſt of Mankind, which are enjoyned us for the preſervation of Human Society, and honeſt Behaviour in the World, and not peculiarly as we are Chriſtians. One kind of Duty there is, which properly belongs to a Chriſtian, which only is needful, and which whoever performs, it will be well with him hereafter for evermore: And what that Duty is, the very name of a Chriſtian doth ſufficiently intimate. For whereas the Sects of all Philoſophers and Religions have received their Names from their Author and Maſter, whoſe Precepts, Ordinances and Inſtitutions they follow; in like manner Chriſtians are ſo called, becauſe they only imitate Chriſt, and as much

much as in them lies, tread in his ſteps, and obey his Commands; and moreover (what cannot be ſaid of any other Religio) a Chriſtian is one, who doth not live himſelf, but *Chriſt liveth* in him *by Fiath*, Gal. 2. 20. So that Chriſt is the life of Chriſtians, who thenceforth manifeſts himſelf in all their actions.

It is then chiefly requiſite, a Chriſtian ſhould know who Chriſt is, whoſe Name he bears, and to whom he gave up himſelf in the Sacrament of Baptiſm; what he hath done for our Salvation, and what he requires of us to do.

To this end, firſt we are to remember, that Man was Created by God after his own Image; that is, as the Apoſtle explains it, *in true Holineſs and Righteouſneſs*, Gal. 4. 24. ſo that his Underſtanding was conformable to God, and gave to him alone all Honour and Glory: Him alone he lov'd, reverenced and worſhiped, and with Him hereafter he ſhould have enjoy'd an immortal, eternal, and moſt bleſſed life.

*Secondly*, 'Tis to be remark'd, that our firſt Parents fell from that primitive Holineſs and Righteouſneſs, and ſo loſt the Image of God; for after that by the perſwaſion of the Devil, they had entertained

a love of themſelves contrary to God, and to the love of their Creator, preferring their own Glory and Delectation before the love and glory of God, and deſiring to be equal with God himſelf; their Underſtandings were preſently overſpread with Ignorance and Blindneſs, inſtead of Wiſdom: Their Wills grew refractory and diſobedient to God, and all their Affections were perverſe, irregular, and out of order, ſo that now the Thoughts of Man from his infancy are evil; and thus Man not only fell from that eternal life, for which he was Created, but alſo became obnoxious to eternal Damnation.

*Thirdly*, 'Tis firmly to be believ'd, that God took Pity on fallen Mankind, and ſent his Son to take upon him Human Fleſh, and being made Man, did by ſuffering and dying ſatisfie for us, and deliver us from eternal death: And did by his Merits, relied on by a true Faith, again make us Heirs of that bleſſed life, which by our ſins we loſt; and reſtored in us the decayed Image of God, and made us his, and Sanctified us by his Holy Spirit, that we might ſerve him in Righteouſneſs and Holineſs all the days of our life.

From whence it plainly appears, who Chriſt is and what is the Duty of a Chriſtian

*viz.*

*viz.* Chriſt is our Redeemer, who reconciled us unto his Father, and by his Merits made us his Brethren and Coheirs of his Kingdom, when we were enemies to God, defiled with ſin, and deſerved to be puniſhed with eternal death: And a Chriſtian (who derives his name from Chriſt) is one who acknowledges that he was indeed created by God in Righteouſneſs and Holineſs, but by the Wiles of Satan fell from, and rebelled againſt God, and ſo being polluted by the ſtains of Original Sin, and contaminated with many actual Tranſgreſſions, he became liable to the Wrath of God, and everlaſting puniſhment; from which he is freed and redeemed by the alone Merits and Righteouſneſs of Chriſt, which by Faith is imputed unto him; ſo that now he is to undertake ſuch a way of living as may be well-pleaſing, not to the Devil, but unto God; and therefore he is to avoid all ſins, from which he is redeemed by the precious Merits of Chriſt, and to ſerve God alone in an holy and religious life.

And from hence ariſes a threefold Duty of a Chriſtian: The firſt is, to acknowledge himſelf a ſinner, and to bewail his ſins: Secondly, To believe Chriſt to be his

his Redeemer, and to truſt only in his Merits. Thirdly, To obey his Laws, to follow the guidance of the Holy Spirit; not to relapſe into ſins, from which by the death of Chriſt he is redeemed, but to love God above all things, and his Neighbour as himſelf: Or to comprize all in a word; The life of a Chriſtian is a continual Repentance: For ſince he is defiled with Original Sin, and even the *Juſt man falls ſeven times*, Prov. 24. 16. He will therefore be always ſorrowful for his ſins, and fly to the Merits of Chriſt, and ſerve God in true Righteouſneſs and Holineſs: In Sum, 'Tis the Duty of a Chriſtian to believe in Chriſt and to live holily; and if he doth ſo, he will for Chriſt's ſake be accepted of God, and ſhall in the end, inherit eternal life: But if he doth not lead a religious life, and is not in favour with God, although he ſhould poſſeſs the Riches of the whole World, although he were Monarch over all the Earth, although he were wiſer than the Beſt Philoſophers, yet would all be in vain, and to no purpoſe: *Vanity of Vanities, all is Vanity*, except to ſerve God, and to pleaſe him. There are indeed many things may be done, and are allowed of God; but there is one thing neceſſary: None ſhall be Con-

Condemned in the laſt Day, that they were not rich, that they were not in high places, that they did enjoy great Honours, that they were not ignorant of many nice Subtilties of Nature: But they alone ſhall be Condemned, who do not believe in Chriſt, and who are not the Children of God.

## The PRAYER.

*GRant, O Lord Jeſus Chriſt, that I may never forget thoſe Vows wherewith I have obliged my ſelf unto thee, in the Holy Sacrament of Baptiſm, but that renouncing the Devil and all his Works, I may obey thy Commandments with my whole Heart; and confeſſing my ſelf to be a Miſerable Sinner, I may confide in thy Merits, and ſerve Thee in Holineſs and Righteouſneſs, all the days of my life,* Amen.

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# CHAP. XI.

## *That we muſt Repent: And firſt of ſorrowing for our ſins.*

FOR as much as the Chriſtian knows, that he is conceiv'd and born in ſins,

ſins, and that in this corruption of Human Nature, no body can ſufficiently reſiſt the Temptations of the World, the Fleſh and the Devil; that *there is no Man which ſinneth not*, 2 Chron. 6. 36. *for who can ſay, I have made my Heart clean, I am pure from Sin? my* Prov. 20. 9. and that even *the Juſt man falleth ſeven times*, Prov. 24. 16. Therefore he hates and bewails his ſins, and confeſſeth that by them, he hath provoked God's anger againſt him, ſo that he juſtly deſerveth the eternal pains of Hell: But the Chriſtian muſt bewail his ſins ſeriouſly and from his heart: *For that is godly ſorrow which worketh Repentance unto Salvation, not to be repented of*, 2 Cor. 7. 10. (that is a true ſorrow for ſinsjoy, need with Faith:) Now thisgrief and ſadneſs, the Holy Ghoſt excites in our hearts by the Conſideration and Meditation of Chriſt's Paſſion: As if aman conſiders, who he is, whom he hath offended who, it is that is angry with him, and, that his ſins were the cauſe of his Saviour's Paſſion: For Man from himſelf is nothing, but he is God's Creature; and whatever any one hath, he hath it from God: But God is the Creator of all things, the King of Kings, and Lord of Lords, Omnipotent, Immenſe, moſt Wiſe, moſt Good,

and

and moſt Great; inſomuch that between Man and God, there is no proportion: And yet Man by his ſins rebell'd againſt God, and deliver'd himſelf up into the Bondage of Satan, and ſo provoked the infinite anger of his God againſt him. Now the Paſſion of Chriſt is the Mirrour of the Divine anger: And whoever conſiders with himſelf the reaſons that mov'd the Son of God to become Man, to ſuffer and to die, and confeſſeth that it was the ſins of the World, which could no other ways be atton'd for, than by the Death and Paſſion of the Son of God himſelf; he who ſhall conſider that Man, who is Duſt and Aſhes, fell away from his Creator, the great and good God, and liſted himſelf under the Devil's Banner, and ſo by his ſins, provoked God's anger enough to have thrown him headlong into Hell; and withal ſhall confeſs it to be in part his own fault that the Son of God underwent ſuch Grief and Torments for others Crimes; no doubt but ſuch an one will abhor himſelf, and be amazed at the conſideration of his own Guilt; and if he were left to himſelf to rely upon his own ſtrength, and knew no ways of appeaſing the wrath of God, he muſt of neceſſity be driven to deſpair.

The

## The PRAYER.

*WO is me, O Lord, who was conceived and born in ſin! The thoughts of my heart are inclined unto evil from my Youth! Wo is me who have ſinned againſt thee my Creatour, and bountiful Lord, and have done vile in thy ſight; But I acknow-ledge mine iniquity, and my ſins are everbefore me: Oh that my head were waters, any mine eyes a fountain of tears, that I might weep day and night for my ſins, whereby I have ſo often offended thee my Lord and Creatour. Whither ſhall I fly? who will intercede for me? who will deliver me in the day of thy fierce angere that I periſh not for ever? Alas! there is none to ſave but thy Son our Lord Jeſus Chriſt: But foraſmuch as Faith in him is not our own work, but thy gift, bleſſed Lord, let thy Holy Spirit excite, preſerve and daily increaſe in my heart a true and lively Faith: O Holy Father, ſince no man knoweth the Son, but thou only; neither knoweth any man thee, ſave thy Son, and to he whomſoever the Son will reveal thee; draw me I beſeech thee unto him, that he may lead me unto thee, leſt I die in my ſins: Vouchſafe to ſtrengthen my weak Faith, and perfect that good Work which thou haſt begun in me: Eſtabliſh in me a firm Faith*

*in*

*in my Saviour to the laſt breath of my life; that amongſt the many various errors and opinions of this World, I may not in the leaſt be perverted from the true Faith, but may always ask and obtain the remiſſion of my ſins from thee, through the Merits and interceſſion of the ſame thy Son our Lord Jeſus Chriſt,* Amen.

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# CHAP. XII.

## *That we are to fly for refuge to the Mercies of God, and to believe in Chriſt.*

BUT the Chriſtian is not to deſpair, altho' he muſt acknowledge himſelf to be a ſinner: And for as much as he knows that *God ſo loved the World, that he gave his only begotten Son, that whoſoever, believeth in him ſhould not periſh, but have everlaſting life,* John 3. 16. he therefore puts his whole truſt and confidence in the Mercies of God through the Merits of Chriſt: For themerciful God hath promiſed pardon of ſins to true Penitents; this we find in divers places of Scripture. *As for the wickedneſs of the wicked, he ſhall not fall*

*fall thereby, in the day that he turneth from his wickedneſs*, Ezek. 33. 12. *for God is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance*, 2 Pet. 3. 9. *As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live*, Ezek. 33. 11. *A broken and a contrite heart, God will not deſpiſe*, Pſal. 51. 17. *Therefore alſo now ſaith the Lord, turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning: And rent your Heart, and not your garments, and turn unto the Lord your God: For he is gracious and merciful, ſlow to anger and of great kindneſs, and repenteth him of the evil*, Joel 2. 12, 13. *Turn ye unto me, ſaith the Lord of Hoſts, and I will turn unto you*; Zech. 1. 3. *Seek ye after God, and your Soul ſhall live. A bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench*, Matt. 12. 20 *Repent ye therefore, and be converted, that your Sins may be blotted out*, Act. 3. 19. And therefore the true Penitent may with affiance approach unto God. and ſay; *If thou Lord Shouldeſt mark iniquities; O Lord, who ſhall ſtand?* Pſal. 130. 3. *Father, I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy Son*; Luk. 15. 21. *But have mercy upon me according*

*to thy loving kindneſs: According unto the multitudes of thy tender mercies*, Pſal. 51. 1. And, *God be merciful unto me a ſinner*, Luk. 18. 13. Nor let him in the leaſt doubt of the mercy of God, whilſt he relies on the merits of Chriſt; *For the Son of Man came to ſave that which was loſt*, Matt. 18. 11. *and the Blood of Jeſus Chriſt cleanſeth us from all ſin*, 1 John 1. 7. *And he is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole World*, 1 Joh. 2. 2. *There is therefore now no condemnation to them which are in Chriſt Jeſus*, Rom. 8. 1. So that he may reſt quiet in the mercies of God, and in the merits of Chriſt, as knowing that a full Ranſom was paid for his ſins, and that a moſt abſolutely perfect rightouſneſs, able to ſtand before the Judgment of God, was purchaſed and obtained for ſinners by the moſt holy obedience of Chriſt, which he performed to his Father, both in his life and death; and which the Holy Spirit offers to all the World in the Word and Sacraments, deſiring them to accept of it: And to thoſe who do not reſiſt theſe means, he excites, increaſes, and confirms their Faith, that they may receive the Grace of God purchaſed by Chriſt's merits, and tender unto them in the Divine Word and holy Sacraments; ſo that they

they may be confident, that he who hath begun a good work in them, will also perfect it, and preserve them in grace unto the end of their lives: For, saith St. *Paul*, *I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord*, Rom. 8. 38, 39.

## The PRAYER.

*BEhold, O Lord, I was shapen in iniquity, and in sin did my Mother conceive me: I know that in my flesh dwelleth no good thing; and I see another law in my members warring against the law of my mind. From this corruption of nature it comes to pass that I am so disobedient to thy Laws and Commandments; even from my infancy until now, I have infinite ways transgressed them in thought, word, and deed; the good things which I ought, I have not done, and the evil things which I ought not, I have committed; so great is the number of my Sins, that I can no longer remember them all. O Heavenly Father, I am not worthy to be called thy Son; but I acknowledge my transgression, and*

*my ſin is ever before me: Have mercy upon me therefore, O God, according, to thy great goodneſs, and cleanſe me from all, even my moſt ſecret ſins: Enter not into judgment with thy Servant, and remember not the ſins of my youth: Lord, deſpiſe not a broken and a contrite heart, for with thee there is mercy and plenteous redemption: To thee then, O thou Son of God, and my Saviour, I fly for ſuccour: Thou cameſt into the World to ſave, ſinners thou haſt called unto thee all that are weary and heavy laden, and haſt promiſed to give them reſt and eaſe: Behold I come unto thee, bowed together with the weight of my ſins, O do thou lift me up; for thou art the Lamb of God that takeſt away the ſins of the World; thou diedſt that all that believe in thee ſhould not periſh, but have everlaſting life: Lord Jeſu I believe in thee, O pity and help my infirmities,* Amen.

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# CHAP. XIII.

## *That we muſt live Holily.*

BUT it is not enough barely to know, that Chriſt died for ſin: Since the Devils are not ignorant of this; mere *knowledge which puffeth up* 1 Cor. 8. 1. is one thing, and

and a vain boasting of Faith is another, and a true lively Faith is another; which, as by an inward formal Act, it receives and apprehends Christ with all his benefits to Justification, so also outwardly *it worketh by love*, Gal. 5. 6. And therefore Christ having redeemed us from the hands of our Enemies, we ought to serve him in Righteousness and Holiness all the days of our life: To this purpose St. *Paul* exhorts us: *That Christ died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again*, 2 Cor. 5. 15. *For the grace of God that bringeth Salvation, hath appeared to all Men: Teaching us that denying ungodliness and Worldly Lusts we should live Soberly, Righteously, and Godly in this present World: Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ: Who gave himself for us, that he might Redeem us from all iniquity, and purifie unto himself a peculiar People, zealous of good works*, Tit. 2. 11. &c. All they therefore that think to have their sins remitted, whilst they go on in their wickedness, deceive themselves, and make a mock at the Merits of Christ, and may so fall away as even *to crucifie unto themselves*

*ſelves the of God afreſh, and put him to an open ſhame,* Heb. 6. 6. *And Account the blood of the Covenant wherewith they were Sanctified, an unholy thing, and do deſpight unto the Spirit of grace,* Heb. 10. 29. For ſince Chriſt hath redeemed us from the Slavery of Satan, and reſtored us again to our former liberty; it is very fitting that we ſhould lead a new life, bid farewell to all iniquity, and ſerve God with a *pure heart fervently.* Now this reſtoring Man to his priſtine ſtate, in which God at firſt created him, and from whence by ſin he fell, is in holy Writ called a *Renovation*; Or *a new Creature:* For ſo ſays the Apoſtle, Eph. 4. 22, 23. &c. *Put off concerning the former Converſation, the old Man, which is corrupt according to the deceitful Luſts: And be renewed in the Spirit of your mind; and put on the new Man, which after God is Created in Righteouſneſs and true Holineſs: Wherefore putting away lying, ſpeak every truth with his Neighbour, for we are members one of another: Be ye angry and ſin not, let not the Sun go down upon your wrath: Neither give place to the Devil. Let him that ſtole, ſteal no more; but rather let him labour, working with his hands, the thing which is good, that he may have to give to him that needeth: Let no corrupt Communication*

*nication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the Hearers: And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of Redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all Malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you:* And a little after: *But Fornication and all uncleanness, or Covetousness, let it not be once named amongst you,* Eph. 5. 3. Although it plainly appears from this Exhortation of the Apostle, what a Regenerate Man (whose sins are pardon'd) is to do, and what he is to avoid; yet we may briefly comprize the whole exercise of Godliness under these two Heads, *viz.* The love of God, and of our Neighbour: This is the Sum of all the Commandments; as our Saviour himself teaches us, *Thou shalt love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy strength, and with all thy Mind; and thy Neighbour as thy self,* Mat. 22. 37. Luke 10. 27.

## The PRAYER.

*O Merciful Father, who in thy Son Jesus Christ, hast pardoned all my sins; what shall I render unto thee for all the Benefits which thou hast bestowed on me? Grant that I may delight my self in thy Commandments; that I may not love the World nor the things in it, but may crucifie my flesh, with its Affections and Lusts; guide me with thy Holy Spirit, that I may daily persevere in true Repentance, may war a good warfare, keep Faith and a good Conscience, and increase more and more in Righteousness and Holiness, working that which is well pleasing in thy sight: And for as much as of my self I am not able to do any good thing, do thou O Lord, who givest both to will and to do, perfect that good work thou hast begun in me, and bring it to an Happy Issue, and keep me in all my ways, that I depart not from thy Statutes: Lead me in the paths of thy Commandments: Let thy word be a Lanthorn unto my Feet, and a light unto my paths: Order my steps in thy Word, and let not any iniquity have Dominion over me,* Ps. 119. 133.

CHAP.

# CHAP. XIV.

## *That God is to be loved above all things.*

FOR as much as God at firſt created us; Chriſt by his Death redeemed us from eternal death; and the Holy Spirit ſanctifies us, and leads us to everlaſting life, therefore are we to love God above all things whatever. Love naturally deſires what is good and excellent; and what any one loves that he always eſteems beſt, moſt pofitable, and beautiful; now there is nothing can be ſuppos'd better and more beautiful than God, and therefore he is to be loved above all things: This is the firſt Commandment; *Thou ſhalt have no other Gods before me*, Exod. 20. 3. *Hear O Iſrael, the Lord our God is one Lord: And thou ſhalt love the Lord thy God, with all thine Heart, and with all thy Soul, and with all thy Might*, Deut. 6. 4. Mark 12. 29. He who loves God above all things, hath no other Gods; but who ever loves any thing more than God, he makes that his God; for he prefers it before God, and ſets

ſets it up as an Idol in his Heart: Therefore a Chriſtian is to deſpiſe all things in reſpect of God, how great and profitable, how beautiful and deſirable ſoever they may appear, and whatever he loves, he therefore loves them, becauſe they are dear and acceptable unto God, but whatever God hates, that the Chriſtian to is deſpiſe: Thus our Saviour teacheth us: *If any Man come to me, and hate not his Father and Mother, and Wife and Children, and Brethren and Sisters, yea, and his own Life alſo, he cannot be my Diſciple,* Luk. 14. 26, 27. *He that loveth his Life, ſhall loſe it; and he that hateth his Life in this World, ſhall keep it unto Life Eternal,* John. 12. 25. That is to ſay, a Chriſtian ought to deſpiſe himſelf, and all that he hath, and every thing in the World in reſpect of God; to deſire nothing, to love nothing that may alienate his Affections from God, however ſpecious it may ſeem, or how much ſoever it may tend to the gratification of his pleaſure, profit, fame or glory: So that though he ſtudies the practice of Vertue, yet he doth it not to advance his own vain Glory and Honour, but becauſe he knoweth 'tis acceptable to God; and ſo whatſoever he doth, he doth all to the glory of God: This is truly to die to the World, when

when we can deſpiſe Pleaſures, Riches, Honours, and all the World enjoys; when God is dearer to us than any thing beſides, and when we dare not do any evil for the love of any Man or thing in the whole World: If this ſeem hard, yet is it very juſt and reaſonable: For if we love any thing becauſe we find it profitable to us, conſider, that every thing we poſſeſs, we have from God; if we love any other things becauſe they are good, God is the Chiefeſt good, yea, Goodneſs it ſelf: If we love Riches, all things are God's; he is Lord of Heaven and Earth, he filleth the needy with good things, and diſpenſeth Riches to whom he pleaſeth: If we love Honour, what greater Honour can there be, than when the Son of Man ſhall come in great power and glory, that they who have lov'd him and for his ſake have left all things in the world, ſhould alſo ſit upon Seats, and Judge the Tribes of *Iſrael?* All Worldly things are changeable and momentary, and the various viciſſitudes of Humane Affairs, occaſion nothing but Cares, Sorrows and Vexations of Soul: But the love of God cauſeth perpetual Peace and Tranquility of Mind; according to that of *David: My Fleſh and my Heart faileth: But God is the ſtrength of my Heart, and*

*my*

*my portion for ever*, Pſal. 73. 36. If for the ſake of God we loſe our Worldly goods the great God alone is more worth than all, and whoever enjoys him, hath all things elſe: For in God are all things that we can wiſh for or deſire; as ſaith our Lord: *Every one that hath forſaken Houſes, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands for my names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life*, Matt. 19. 29. And again; *if a Man love me, my Father will love him, and we will come unto him, and make our abode with him*, John 14. 23. This may ſeem hard to Fleſh and Blood, but Chriſtianity cannot otherwiſe ſubſiſt: The true Chriſtian loves nothing better than God, and whoever doth, prefers the Creature before the Creator.

In ſhort, the Chriſtian doth all to the glory of God; he ſeeks not his own pleaſure or profit, or honour in any thing, but doth all out of love to God, and for God's honour: And he that loves God truly and ſincerely, loves only thoſe things that are dear and acceptable to God, and hates all things that God hates: This Holy Men in all Ages ſtudiouſly perform'd, eſpecially the Martyrs; the World indeed eſteemed

ſteemed them as Fools, but they were the moſt prudent Men living: For is not he the wiſeſt Man, that deſpiſeth vile and trifling things, and ſets a juſt value upon things that are beſt, and moſt uſeful? For as our Saviour ſays, *what ſhall it profit a Man to gain the whole World, and loſe his own Soul?* Matt. 16. 26.

Virtue it ſelf and good works are not pleaſing to God, if in them a Man ſeeks his own glory, and not the glory of God alone: And from hence it appears, how vain the Thoughts of Men are; they ſpend many Days and Nights in Labour and Study, that they may get Learning, and appear renowned in the World; but to be made partakers of the Divine Nature, to acquire a Bleſſed and Eternal Life, they can ſcarcely ſpare ſo much time from their buſineſs, as to recite one ſerious Prayer: What troubles do Merchants undergo, how many dangers do they run in hopes of being rich? And of how little value aer the things they gain? Nay were they as truly great and precious as they ſeem to be, yet Death would quickly deprive them of all: But on the contrary, how great are thoſe good things, which God will give in the other life to thoſe that love him? Of which we have already treated in the

fourth

fourth Chapter; That Life will be void of all evil, and repleniſh'd with all the good and happineſs that can be deſired; there we ſhall openly behold the Glory and Majeſty of God, and enjoy Communion with him; there we ſhall not only hear the Hymns and Songs that are ſung without intermiſſion in praiſe of the Eternal King, by the Angels, Archangels and all the Bleſſed, but ſhall alſo aſſiſt in their Quire, and praiſe God for ever and ever. Oh! How Bleſſed, how beautiful is the Heavenly *Jeruſalem!* Very *glorious things are ſpoken of thee, thou City of God*: In thee there is no darkneſs, no night, no cold nor heat, no alteration of Seaſons, no hunger nor thirſt, no labour nor wearineſs, no ſickneſs nor death; the Glory of God ſhall enlighten thee; and the pure immaculate *Lamb* ſhall be thy *Light*, Rev. 21. 23. There God ſhall give us meat, of which whoſoever eateth, he ſhall hunger no more: and drink, of which whoſoever drinketh he ſhall thirſt no more. God ſhall be our ſtrength, our health and our life: God will there be all in all.

And now who in his right mind would not deſpiſe and loath theſe vain worldly things, and love God alone above all things elſe, that ſo after Death, when all

things

things here below vaniſh and diſappear, he may be made a partaker of this Bleſſedneſs, wherein God will be all in all?

## The PRAYER.

*O Merciful Lord, inlighten the Eyes of my Mind, that I may conſider what immenſe benefits I have received from thee: When I was nothing, thou didſt create me after thine own Image; when by my ſins, I was juſtly doom'd to the pains of Hell, thou didſt redeem me there-from by the Death of thy Son, and haſt ſanctified me with thy Holy Spirit: Lord, by how many Bonds am I obliged to love thee my only good! How vain and empty are theſe Tranſitory things, which after this life is ended, muſt all be left behind! Grant therefore that I may ſet my Affections on things above, that I may deſire thee alone, and be inflam'd with the love of thee, that after Death, I may be tranſlated to the joys and bleſſedneſs of thy glorious Kingdom, and live with thee for ever and ever.* Amen.

CHAP

# CHAP. XV.

## *That we are to love our Neighbour.*

AFter God, our Neighbour is to be beloved, whom a Chriſtian ought to love as himſelf: And theſe two, the love of God, and of our Neighbour, are joyned together by an indiſſoluble Bond; ſo that the love of God can never be ſeparated from the love of our Neighbour: If any one ſhall ſay, *I love God, and hate his Brother, he is a Lyar.* He who is *angry with his Brother without cauſe,* doth not love God: No one can hurt his Brother, but at the ſame time he offends God: And therefore amongſt the Characters of a Chriſtian, this is one of the chief, to love our Neighbour: *A new commandment,* ſaith our Saviour, *I give unto you, that ye love one another: By this ſhall all Men know that ye are my Diſciples, if ye have love one to another,* John 13. 34, 35. Although a Chriſtian be endued with all other Vertues, yet without Charity, they will all profit him nothing. Of which St. *Paul* thus

thus ſpeaks: *Though I ſpeak with the Tongues of Men and of Angels, and have not Charity, I am become as ſounding Braſs, or a tinkling Cymbal. And though I have the gift of Prophecy, and underſtand all Myſteries and all knowledge, and have no Charity, I am nothing*, 1 Cor. 13. 1. &c. In the laſt Judgment, the Faith of Men ſhall be judged by their Charity: Whilſt the juſt Judge ſhall ſay to the Bleſſed, *I was an hungred, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in; naked and ye clothed me; I was ſick, and ye viſited me; I was in priſon; and ye came unto me; and for as much as ye have done it unto the leaſt of theſe, ye have done it unto me.* And on the contrary, to the wicked he ſhall ſay; *I was an hungred, and ye gave me no meat; I was thirſty, and ye gave me no drink; I was a ſtranger, and ye took me not in; naked, and ye cloathed me not; ſick and in priſon and ye viſited me not* and *for asmuch as ye did it not to one of the leaſt of theſe, ye did it not to me*, *Matt.* 25. By this Chriſtians are diſtinguiſhed from the Heathen; they indeed love their Friends; but Chriſtians muſt love their Enemies, as our Saviour teacheth us: *But I ſay unto you; love your Enemies, Bleſs them that Curſe you, do good to them that hate you, pray for them which deſpitefully uſe*

*you and perſecute you: That ye may be the Children of your Father which is in Heaven; for he maketh the Sun to riſe on the evil and on the good, and ſendeth rain on the Juſt, and on the Unjuſt: For if ye love them which love you what reward have ye? Do not even the* Publicans *the ſame? And if ye ſalute your Brethren only, what do ye more than others; do not even the* Publicans *ſo? Be ye therefore perfect, even as your Father which is in Heaven is perfect,* Matt. 5. 44. &c. For the Eminency and Prerogative of a Chriſtian conſiſts, in overcoming the World and the Fleſh: Accordingly *St. Paul* thus adviſeth us; *Recompence to no Man evil for evil: Provide things honeſt in the ſight of all Men: If it be poſſible as much as lieth in you, live peaceably with all Men: Dearly beloved, avenge not your ſelves —— If thine Enemy hunger, feed him; if he thirſt give him drink; for in ſo doing, thou ſhalt heap Coals of fire on his Head. Be not overcome of Evil, but overcome Evil with good,* Rom. 12. 17, 18, 19, 20, 21.

## The PRAYER.

*LORD Jesus, who hast given us a new Commandment, that we should love one another; and wentest before us by thy Example in doing good, and praying for thine Enemies; grant that we may bear brotherly love and kindness to all Men, that we may hurt no body, but do good to all Men, even to our Enemies, and commit all Revenge to thee alone: Take from us, O Lord, Anger, Hatred, Malice, and all bitterness of Spirit, that the Sun may not go down upon our wrath, but that we may forgive those that have Trespassed against us, even as we desire thee to forgive us our Trespasses. Grant unto us kindness and good will, that our Faith may work by love, and all Men may say, that we are thy Disciples indeed.*

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# CHAP. XVI.

## *That we must guard our minds from Capital Sins.*

ALthough a Christian, if he loveth God above all, and his Neighbour as himself; and orders all his Actions by

the love of God, and of his Neighbour, will not eaſily be tempted to commit any Heinous Crime; yet becauſe ſins do eaſily inſinuate themſelves under the mask of good; and the World, the Fleſh, and the Devil do endeavour a thouſand ways by allurements, by deceits, or by force, to tempt us from our good purpoſes and reſolutions of living well; it therefore behoves a Chriſtian to arm himſelf a gainſt the Aſſaults of all Capital Sins: For as in War, he that knows the Enemy is near, provideth himſelf with all neceſſary Weapons, keeps Watches and Sentinels, that ſo he may at all times be in a readineſs to oppoſe the Enemy: In like manner it is our Duty, to have always our Spiritual Armour at hand, with which we may reſiſt the Enemies of our Salvation, the World, the Fleſh, and the Devil: This is that Warfare by which we overcome the World, and our own ſelves, and we ought daily to improve our ſelves in it: Wherefore if Men would but take half the pains in vanquiſhing their Luſts, and implanting Piety in their Minds, as they do in getting Riches, h unting after Honours, and reſolving nice and intricate Queſtions, there would be fewer offences in the World, and the exerciſes of Vertue would be much more

more frequent and vigorous amongſt Men.

And whereas *all that are in the World, are the Luſt of the the Fleſh, the Luſt of the Eyes, and the Pride of Life*, 1 *Joh.* 2. 16. or the love of Pleaſures, Riches, and Honours; and thoſe Enormous Sins which ariſe from hence, as Pride, Covetouſneſs, Luxury, Envy, Anger, Enmity and Hatred, and the like: It is therefore the Duty of a Chriſtian diligently to conſider, how he may beſt fortifie himſelf againſt theſe Vices.

And firſt againſt *Pride:* The Chriſtian may eaſily cure himſelf of this Evil, by accuſtoming himſelf to Humility, and conſidering how little one Man is better than another. We are born all alike; one wants Meat and Drink as well as another; one is ſick as well as another; and we all die, and return unto the Earth from whence we were taken: And indeed this conſideration alone, that in a ſhort time we muſt all die, is ſufficient to keep us from Pride, and lifting up our ſelves above our Fellows: For ſhould any begin to be high minded, and boaſt themſelves of their Noble Extract, their Beauty, Wiſdom, Honours, Riches, and ſuch like gifts of God; let them conſider, that in a little while, they muſt Deſcend into the Grave,

and then ſure their Haughty Spirits will be brought down and humbled: They muſt ſoon leave all their Worldly Enjoyments, and be laid in the Duſt, and perhaps be trampled on by thoſe very Men, who before they deſpiſed and oppreſſed. Why then is duſt and aſhes proud? Whoſoever is proud let him go to the Vaults and Tombs of the Dead, he will there find no difference, nothing within but ſtench and rottenneſs; and let him conſider that of the Pſalmiſt, Pſal. 37 35. *I have ſeen the Wicked in great power and ſpreading himſelf like a green Bay-tree: Yet he paſſed away, and Lo, he was not; yea, I ſought him, but he could not be found:* And therefore according to the advice of *Tobit*; *Love thy Brethren, and deſpiſe not in thy Heart thy Brethren; for in Pride is deſtruction, and much trouble,* Tob. 4. 13. This caſt *Lucifer* from Heaven: For *God reſiſteth the Proud, and giveth grace to the Humble,* 1 Pet. 5. 5. If thou ſhouldeſt find any thing in thy ſelf, for which others praiſe thee, ſay with the Apoſtle; *By the grace of God, I am what I am,* 1 Cor. 15. 10. and *not unto us O Lord, not unto us, but unto thy Name, give glory,* Pſal. 115. 1. And, *Lord I am not worthy of the leaſt of all thy Mercies: For what haſt thou*

*that thou didſt not receive*, Gen. 32. 10. 1 Cor. 4. 7. And ſince thou didſt receive from God all that thou haſt, it ſhould rather be an occaſion to humble thee, than to make thee proud; If you find any thing good in you, you ought to think that others are better, that ſo you may keep your ſelf humble; neither ſhall we be acquitted by our own, but by the Judgment of God, who is oftentimes diſpleaſed with what we like very well. Be not too curious in judging others, but rather turn your Eyes on your own ſelf: In judging others, one may eaſily miſtake, and very often ſin: But our labour will not be in vain, if we examine and judge our ſelves: Neither is it lawful for the Rich Men of this World, to be proud of their Wealth, and prodigally to ſpend it after their own Luſts: For they as well as others, are but Stewards of thoſe Riches which God hath committed to their Truſt; and the more they have, the more they muſt give an account of. And thus Holy *David* prayed when he was dying; *All that is in the Heaven and in the Earth is thine: Thine is the Kingdom, and thou art exalted as Head above all: Both Riches and Honour come of thee*, 1 Chr. 29. 11. And by the Prophet *Haggai*, God ſays; *The Sil-*

*ver is mine, and the Gold mine*, Hag. 2. 8. And if God gives them unto any one, it is not to make them haughty, or that they ſhould ſpend them prodigally; but that the Poor ſhould be partakers with them. Be careful therefore not to be lifted up, or abuſe thy Riches and Power; *for a ſharp Judgment ſhall be to them that are in High places: For Mercy will ſoon pardon the meaneſt, but mighty Men ſhall be mightily tormented*, Wiſd. 6. 5, 6.

And then againſt *Covetouſneſs*, let the Chriſtian Arm himſelf with this Conſideration of *Job*; *Naked came I out of my Mothers Womb, and naked ſhall I return thither*, Job 1. 21. And with that of *Solomon*: *As he came forth of his Mothers Womb, naked ſhall he return, to go as he came, and ſhall take nothing of his labour, which he may carry away in his hand*, Eccleſ. 5. 15. As alſo that of St. *Paul*; *we brought nothing into this World, and it is certain we can carry nothing, out* 1 Tim. 6. 7. Let us not vainly deceive our ſelves with the Rich Man in the Goſpel, who ſaid to his Soul; *Soul thou haſt much goods laid up for many years take thine eaſe; Eat, Drink, and be Merry*, leſt we hear from God the ſame Sentence as he did; *Thou Fool, this night ſhall thy Soul be required of thee; then whoſe ſhall thoſe things*

be

*be which thou haſt provided?* Luk. 12. 19, 20. Let us therefore always remember the Apoſtle's Advice; *If we have food and raiment, let us be therewith content,* 1 Tim. 6. 8. And that of the Pſalmiſt; *I have been young, and now am old, yet have I not ſeen the Righteous forſaken, nor his Seed begging bread,* Pſal. 37. 25. Remember alſo our Lord's Counſel; *Seek ye firſt the Kingdom of God, and his Righteouſneſs, and all theſe things ſhall be added unto you. No man can ſerve two Maſters, God and Mammon,* Matt. 6. 33. Did we but throughly conſider how much trouble, and danger, and evil too, Riches bring with them, we ſhould not ſo greedily covet after them: The love and deſire of Mony is more vexatious than the uſe thereof can be either pleaſing or profitable. Riches are not got without trouble, and ſeldom without ſinning againſt, and offending God; They are not kept without Care, nor loſt without Sorrow: What good hath the Richeſt Man in the World from all his Treaſures more than this, that he may live upon them? And ſince our lives are ſo very ſhort, what need is there for Hoarding up for ſo many years? At the end of our Lives, the condition of him that hath poſſeſſed but little, will not be worſe, but bet-

better than his that hath poſſeſſed much; for he hath had leſs trouble whilſt he liv'd and hath a leſs account to give up when he is dead. What then, O Man, do thoſe things profit thee, which are good for nothing after thou art dead? Nor is there any need to ſcrape together a great deal of Wealth, that we may leave an Eſtate to our Children and Heirs: This indeed ſeems plauſible, and hath deceiv'd many: But who knows what our Heirs ſhall be, whether thankful or ungrateful? And it is certain that great Riches left to Children, do more often prove the incitements and occaſions of Wickedneſs, than of Virtue: If any one attentively minded what daily happens in the World, he would find, that very many poor Mens Children did raiſe themſelves to Wealth and Eminency; and on the contrary, many Rich mens Children did prodigally ſpend the Eſtates left them by their Parents, and became miſerably poor: In ſhort therefore, *godlineſs with contentment, is great gain*, 1 Tim. 6. 6.

Another Vice the Chriſtian is to Arm himſelf againſt, is *Luxury*: Now to extinguiſh the exorbitant and unruly Luſts and Deſires of the Fleſh, and to hinder us from treating it with ſoftneſs and delicacy; let

let us often consider, that a little while hence our Bodies will become stinking Carkases: For what is our Flesh, how finely soever it be treated and Cloathed, and fed, and pampered, but food for Worms? *Luxury* chiefly comprehends *Lust* and *Drunkenness*.

Against *Lust* a Christian ought diligently to fortifie himself: The prize of Chastity is of all the most difficult, the Conflict is perpetual, but the Victory rare; Remember therefore what St. *Paul says*; *Flee Fornication*; *Every sin that a Man doth is without the Body*; *but he that committeth Fornication, sinneth against his own Body*, 1 Cor. 6. 18. Our Body is the Temple of the Holy Ghost, the Tabernacle into which is received the Holy Body and Blood of Christ: Take therefore the Advice of the Son of Sirach, Ecclus. 9. 7, 8. *Look not round about thee in the Streets of the City, neither wander thou in the Solitary places thereof: Turn away thine Eye from a Beautiful Woman, and look not upon anothers Beauty.*

*Drunkenness*, which is the other part of Luxury, is like some other Vices, more especially to be avoided, because now a days it is by many thought no sin, but rather accounted praise-worthy; although there be no Plague more dangerous to Christianity, and nothing more severely forbid than this:

this: *For the Drunkard regardeth not the work of the Lord, neither conſiders the operations of his Hands,* Iſa. 5. 12. *Drunkards ſhall not inherit the Kingdom of God,* 1 Cor. 6. 10. Wine and Drunkenneſs, captivate the Heart of Man, ſo that the Holy Spirit will no longer reſide in him. It is very dangerous even to be once Drunk: For our Saviour adviſeth us *to take heed to our ſelves, leſt at any time our Hearts be overcharged with Surfeiting and Drunkenneſs;* but to be ſober and to watch unto Prayer, becauſe the hour is uncertain when the Son of Man will come; we therefore ought always to keep our ſelves free from this ſin, becauſe we muſt appear before the Tribunal of Chriſt, in the ſame ſtate as we were in at the hour of Death. Let every one therefore conſider what a terrible thing it would be for a Man whilſt he is Drunk, to be taken on a ſudden out of the Land of the living, by ſome unexpected Fall, by the Sword, or ſome other Violence, or by a fit of an Apoplexy; and withal, let Drunkards conſider how many poor Chriſtians there are in the World, who would think themſelves happy, if they might ſatisfie their Appetites with Bread and ſmall Drink, whilſt they ſo unjuſtly and laviſhly waſt the precious Gifts of God; let them be-

beware, leſt at laſt it happens to them, as it did to that Rich Glutton, who when he had fared Sumptuouſly every day, and denied poor *Lazarus* the Crums that fell from his Table, he was buried in Hell, where not ſo much as a drop of Water would be allowed him to cool his Tongue in thoſe infernal Flames.

And becauſe *Idleneſs* adminiſters the greateſt Fuel to *Luxury*; therefore more eſpecially avoid Idleneſs: Be always intent about ſomething or other; Meditate, Read, Write, Pray, Work, or follow diligently the buſineſs of your particular Callings; and by theſe means the love of Pleaſures will be more eaſily damp'd and exſtinguiſhed.

Another ſin we are to arm our ſelves againſt is *Envy*, which is a deviliſh Vice, and according to ſome, was the cauſe of Satan's Fall, and which made him endeavour the overthrow of Mankind: Againſt this let us conſider, that all the good things we enjoy, are not from our ſelves, but are diſpenſed and diſtributed amongſt us by the great Lord of all, as he ſees beſt: Why then, O Man, ſhould thine Eye be evil, becauſe he is good and kind to thy Neighbour? It is rather thy Duty, when thou ſeeſt all things ſucceed well with thy Neighbour

bour, to give thanks unto God, and to think that thou art not worthy of ſuch Proſperity, or that it would not be profitable unto thee: Why ſhouldſt thou envy another thoſe things he poſſeſſeth without thy loſs or hurt? When as if he had them not, thou wouldſt not have them: Is it not a property of the Devil, when thou art by the juſt Judgment of God under any Miſery or Trouble, to wiſh that others were miſerable alſo? Laſtly, conſider what good Envy doth; moſt certainly thou canſt not by it, transfer thy Neighbours goods unto thy ſelf: Thou hurteſt thy ſelf only; whilſt thou breakeſt thy Heart with vexation and Anguiſh, thou art only thy own Tormentor and Executioner. After all, the moſt preſent Remedy for Envy, is to be Humble, to avoid Pride and Covetouſneſs, from whence Envy generally proceeds: For whoever lives contented with his own condition, never envies the Honours and Riches of other Men.

And to name no more, the Chriſtian ought to fortifie his mind againſt, *Anger, Enmity, and Hatred, Slandering, and falſe accuſation*, by conſidering that all the while a Man is out of Charity with his Neighbour, ſo long he is unacceptable to God; inſomuch, that ſuch an one under the Old Teſta-

Teſtament, could offer no Sacrifice to God; and under the New, cannot ſay that Prayer which our Lord hath taught us: For thus our Saviour Admoniſheth us, *If thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee; leave there thy gift, and go thy way; firſt be reconciled to thy Brother, and then come and offer thy gift,* Matt. 5. 23, 24. And in the Lord's Prayer we Pray; *Forgive us our Debts, as we forgive our Debtors,* Matt. 6. 12. which is farther enforced at the end of the Prayer, by this reaſon; *for if ye forgive Men their Treſpaſſes, your heavenly Father will alſo forgive you: But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes,* verſ. 14, 15. Let us alſo reflect on thoſe ſevere words of our Saviour: *But I ſay unto you, that whoſoever is angry with his Brother without a cauſe, ſhall be in danger of the Judgment; and whoſoever ſhall ſay to his Brother,* Raca, *ſhall be in danger of the Council; but whoſoever ſhall ſay, thou fool, ſhall be in danger of Hell fire,* Matt. 5. 22. and in another place: *Love your Enemies; do good to them which hate you: Bleſs them that Curſe you, and pray for them which deſpitefully uſe you: ——— And as ye would that Men ſhould do unto you, do ye alſo to them*

*them likewiſe: For if ye love them which love you, what thank have ye? For ſinners alſo love thoſe that love them:* ——— *But love ye your Enemies, and do good, and your reward ſhall be great, and ye ſhall be the Children of the Higheſt; for he is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be Judged; Condemn not, and ye ſhall not be Condemned; Forgive, and ye ſhall be Forgiven,* Luk. 6. 27. &c. The Apoſtle St. *Paul* reckons theſe amongſt the works of the Fleſh, Gal. 5. 20, 21. *Hatred, Variance, Emulations, Wrath, Strife, Seditions, Envyings, and ſuch like*; and pronounceth, *that they which do ſuch things, ſhall not inherit the Kingdom of God.* And St. *John* ſaith, 1 Joh. 3. 14, 15. *He that loveth not his Brother, abideth in Death: Whoſoever hateth his Brother, is a Murderer.* We have good reaſon to bear with the infirmities of others, becauſe there are many things which others muſt bear with in us: For no one is perfect. You ſee plainly, that you are not able to bring your ſelf to live according to thoſe Rules which you could wiſh; and why then ſhould you be angry with others, if they do not live juſt as you would have them? *Firſt caſt out the Beam out of thine*

*own*

*own Eye, and then ſhalt thou ſee clearly to caſt out the Mote out of thy Brother's Eye,* Matt. 7. 5. let us therefore *bear one anothers Burthens,* Gal. 6. 2. for there is no body without fault.

And then farther let us endeavour to keep our ſelves from Slandering, and Calumniating of others, by not being too curious in enquiring into the Words, and Actions, and Lives of our Neighbours; for what, O Man, is it to thee, what another ſays or does? *Who art thou that judgeſt another Mans Servant? To his own Maſter, he ſtandeth or falleth,* Rom, 14. 4. Do thy beſt, to give a good account of thine own Words and Actions to God; and he alſo is obliged to render an account of his to the ſame God, to whom all things are naked and open; he ſees all things under the Sun, and knows what every one thinks and deſires, and to what end they direct their Actions; therefore commit all to him, reſt contented, and do not diſquiet thy ſelf with others cares.

## The PRAYER.

*O Lord our moſt Merciful Father, who in thy Son Jeſus Chriſt haſt called me to Eternal Life, and forgiven me all my ſins,*

*let thy Holy Spirit also direct and rule my Heart, that I may daily persevere in a true Repentance, continually strive against my sins, and increase more and more in all vertuous and godly living. And for as much as my own strength is not sufficient to contend against so many Enemies, and to bring my good purposes to effect, do thou, O Lord stretch forth thy Right Hand to assist me, lest I faint in the Warfare, and Satan get the Dominion over me.*

*Thou, O Lord, resistest the Proud, but giveest Grace to the Humble: The proud in heart is an Abomination to thee, vouchsafe me therefore, O Lord, an humble Spirit, void of all High-mindedness, according to the example of our Blessed Lord, who being in the form of God, humbled himself even to the Death of the Cross, that he might exalt us unto everlasting life: Make me to consider that I am but Dust and Ashes, and have no reason to lift up my self; let me not be proud of those gifts which thou hast bestowed on me, and scornfully despise others, but confess that whatever good is in me, I have received it all from thee.*

*O Lord, naked came I out of my Mothers Womb, but thou hast bountifully given me, Meat and Drink, Cloathing and Habitation,*

*and*

and all things neceſſary for the preſervation of my life. Make me to be contented with my Daily Bread, that my Mind may never be poſſeſs'd with Covetouſneſs: But may remember, that I muſt go out of this World naked as I came, and therefore may lay up my Treaſure in Heaven, which I may enjoy to all Eternity:

And becauſe I know that in me dwelleth no good thing, and the Fleſh always Luſteth againſt the Spirit, and is daily enticing me to the pleaſures of this World; Grant O Lord, that by the aſſiſtance of thy Holy Spirit, I may crucifie and mortifie the Fleſh, with its Affections and Luſts, and may live ſoberly, righteouſly and godly in this preſent World, and ſerve thee in pureneſs of Spirit all the days of my life.

Grant alſo, that according to thy Command and Example, we may love one another: Root out of our Hearts all bitterneſs and malice, that the Sun may never go down upon our Wrath, but that we may do good to thoſe that hate us, and forgive all that have offended us.

Lord, I beſeech thee, take from me Pride, and give me the Spirit of Humility: Extinguiſh in me the deſires of the Fleſh, and inflame my Heart with the love of thee: Caſt out of my Mind, the fury of Anger, and im-

*plant therein the gift of Patience: Remove from me the love of Vain-glory, the bitterneſs of Envy; and beſtow on me the ſweetneſs of Charity and Humility, the Gift of a* meek and quiet Spirit, which is in thy ſight of great Price.

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# CHAP. XVII.

## *A Diary of the practice of Piety.*

BUT for as much as the Exerciſes of Piety ought to be every day performed, becauſe no body can be certain which ſhall be that laſt day, when he ſhall depart out of this Life, and every day, for ought we know, may be our laſt: It will therefore be very uſeful to have both in our view and memory the courſe of one day regularly diſpos'd, according to the pattern whereof we may lead our lives, that ſo every day we may be prepared for an happy Death.

Firſt then, O Man, when you awake out of ſleep in the Morning, let your earlieſt Meditations be on God; nor ever let any thing but the thoughts of God firſt enter into your Mind. For ſerious

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Contemplations of God being once admitted into our Minds, will keep out all evil. devices; Think then firſt, that God will eaſily hereafter raiſe you from the dead, as now you are awaken'd from your ſleep.

Afterwards when with open'd Eyes you behold the light of the Sun, think with your ſelf, how the great Glory and Majeſty of the laſt day will be, when ſo many hundred thouſand glorious Bodies ſhining like the Sun and Stars, ſhall go with Chriſt there Judge, like ſo many Suns into eternal life; and therefore uſe all diligence that you may appear one of that bleſſed number.

Afterwards revolve in your Mind that *the Devil, like a Roaring Lion, walketh about, ſeeking whom he may devour*, 1 Pet. 5. 8. That he was not far from you the night paſt, and had a deſire to hurt you, and could have done it, unleſs God had defended you by the Miniſtry of his Holy Angels; And withall think, that the Holy Angels were encamped all night round about you; that now you are riſing from your Bed, they ſtand by you, and therefore take care to behave your ſelf Circumſpectly, as being placed in the preſence of God and the bleſſed Angels.

When you put on your Cloaths, think that they are the Tokens of Guilt with which we cover our ſhame and nakedneſs, and therefore you have no cauſe to be proud of them: And whilſt you cover your Body, let not your Soul be naked, but put on the wedding Garment, even the Righteouſneſs of Chriſt; and think how unſuitable it would be, to have a Mind filthy and ſtained with ſin, under a fair and clean Garment.

Never undertake any buſineſs, unleſs you have firſt humbly compos'd your Mind and Body to Prayer: Thank God from your very heart, that he hath been pleaſed to preſerve you the laſt night, and even all your life, from the Snares and Violence of Satan, and to keep you and yours from all outward perils and dangers; and pray unto him, that he would mercifully forgive you all your ſins, for the Merits of Chriſt, that he would preſerve you and yours; all the faithful, and the univerſal Church, from the power and ſubtilty of the Devil; that he would please to defend you from all dangers of Body and Soul, and ſo guide you by his Holy Spirit, that you may not offend him this day by any ſin; but that all your Thoughts, Words and Actions may be directed

the glory of God, and the good of Mankind; that he will pleaſe not to take you out of the World unprepared by a ſudden death; and that if he ſhould think it fitting to take away your life this very day, he would be merciful unto you, and receive you to himſelf.

Every Morning renew your Reſolutions of ſerving God; and as if this were the firſt day of your returning to God, and that hitherto you had done no kind of good, firmly purpoſe in your Mind, to love the Lord your God, and ſerve him only: And humbly pray unto God, that he would pleaſe to keep and aſſiſt you in theſe your good Reſolutions of ſerving him. In the Morning, adviſe with your ſelf what you are to do that day; in the Evening take an account of what you have done: And that you may have comfort at night, ſtedfaſtly determine to ſpend the day well.

Having offer'd up your Prayers to God, read a Chapter or two in the Holy Scriptures, and attentively conſider, what there is contained in it for your Conſolation, or Inſtruction, or Admonition: From the Sacred Hiſtory you may obſerve, how great God's anger is againſt ſins, and with what terrible Plagues he hath puniſh'd

ſinners; and on the contrary, with what ſignal Rewards he hath recompenſed Holineſs, and how wonderfully he hath conducted his own People. In ſhort, ſo read the Scriptures, as thereby to confirm your Faith, and excite in you the practice of Piety. Do the ſame alſo at night when you are going to Bed; and thus in no long ſpace of time, you will have read over the whole Bible, and ſo will be provided with a ſure Guide in the paths of Virtue all the days of your life. As Holy *David* ſaith, Pſ. 119. 105. *Thy Word is a Lamp unto my Feet, and a Light unto my Path. The Law of the Lord is perfect, converting the Soul: The Teſtimony of the Lord is ſure, making Wiſe the ſimple. The Statutes of the Lord are right, rejoycing the Heart; the Commandment of the Lord is pure, enlightning the Eyes. The fear of the Lord is clean enduring for ever: The Judgments of the Lord are true, and righteous altogether. More to be deſired are they than Gold, yea than much fine Gold: Sweeter alſo than Hony and the Hony. Comb Moreover by them is thy Servant warned, and in keeping of them there is great reward,* Pſal. 19. 8. &c.

Becareful therefore not to read the Holy Scriptures out of Cuſtom only, and as it were by the by, but ſtay a while in the

the Meditation of what you have read; for there is no Chapter but will yield very profitable matter for Holy Contemplations, to wit, on the Wiſdom of God, his Omnipotency, Infinity, Goodneſs, Mercy, and Juſtice: On the Corruption of Humane Nature; our own ſins; the Snares and Temptations of the Devil; the Puniſhments of the Wicked, and the Rewards of the Righteous; on the frailty, ſhortneſs and mortality of Humane Nature; On Repentance, Faith, the exerciſe of Holineſs: On our Bleſſed Saviour's Incarnation, Nativity, Miracles, Paſſion, Death, Reſurrection, Aſcention, Interceſſion, and his Redemption of Mankind: On the laſt Judgment, the happy State of the Bleſſed in the life to come, and the Miſery of the Damned in Hell.

Theſe and the like, as they offer themſelves, are to be heedfully attended to, and ſome time Meditated upon, until ſome ſorrow of Mind, ſome ardor of Devotion ſome act of Faith, ſome Divine flame of love ſpring up in your Soul.

Having thus performed your Devotions, from which never ſuffer your ſelf to be withdrawn by any thing whatever, ſince there is nothing ſo ſerious and weighty, as to be preferr'd before God, you may then

then apply your ſelf to the Duties of your Calling with a full intention to diſcharge them faithfully; for the due performance whereof, you are not only diligently to beware of offending God, either in Thought Word or Deed, and of injuring your Neighbour, but you ought alſo to direct all your Actions to God's, glory and the good of others.

Firſt, as to what concerns your Thoughts; although the godly by reaſon of the Corruption of Humane Nature, cannot avoid all evil Thoughts, yet be careful leſt you too much indulge them, but ſuppreſs them betimes, and be ſure never to bring them forth to act, nor ſuffer your ſelf to be ſeduced in your Affections to any thing contrary to Honeſty and Piety, and which may in the leaſt alienate your Mind from the happineſs of the life Eternal. Never ſeek after popular Fame: Be not Ambitious after Honours, Riches, or any Wordly thing, but more eſpecially do not prefer them before God: Be humble, and contented with a competency, and a good Conſcience; he is very happy, and hath every thing, who hath God for his Friend: He is moſt miſerable, and hath nothing, who hath God for his Enemy: When ever any ſinful Affections begin by little

and

and little to ſteal into your Mind, as Avarice, Voluptouſneſs, Envy, Anger, Enmity and Hatred, and ſuch like, as we have before mentioned in the preceding Chapter, be diligent to ſtifle them in their firſt motions.

As to what concerns your words and diſcourſe, ſo govern your ſelf, as always remembring that ſevere expreſſion of our Lord, *That every idle word that Men ſhall ſpeak, they ſhall give an account thereof in the day of Judgment*, Matt. 12. 36. And therefore in your jeſting, obſerve never to caſt a blot upon Religion, or Scandalize any one, or offend againſt the Rules of Honeſty and Modeſty: So order all your Speech, that you never Scandalize your Neighbour, but endeavour to build him up in the moſt Holy Faith; to this end pray with *David*, *Set a watch, O Lord, before my Mouth, and keep the Door of my Lips*, Pſ. 141. 3. There is no true joy, but what is joyned with the love of God, and a good Conſcience. We often laugh, when if the great danger we are in were rightly conſider'd, there is more need we ſhould weep: Let your Words and your Heart go together, and let both always agree with Truth; avoid lying, and defraud none with deceitful words; when

ever

ever you ſpeak of God, or Holy things, do it reverently and diſcreetly, and take not the Name of God in vain; ſpeak ill of no body, neither maliciouſly ſlander any perſon whatever.

And then as to your Life and Converſation, commit your ways unto God, and whatever you take in hand, begin it in his Name, and do all to the glory of God. Whatever you are about to do, think firſt whether you would approve of it, if another did it: For why ſhould you do your ſelf, what you would not like in another? Whatever you hear and ſee another ſpeak or do that is good and praiſe-worthy, do you endeavour to imitate it: But if you obſerve any one to do things for which he deſerves to be blam'd, beware leſt you do the like: Moreover, conſider whether you can give a good account of what you are going to do, before the great Judge at the laſt Day: Your own Conſcience will be a better Judge of your Actions, than all the World; and although Men are ignorant of what you do, yet remember that God ſees you, and that you can do nothing ſo privately, but your own Conſcience will be a Witneſs and a Judge of it.

In the Duties of your Calling truſt in God,

God, and never attempt to diſcharge them by unlawful means which God hath forbidden: Never think any thing gainful or expedient, which may in the leaſt hinder the Salvation of your Soul. Do what is right and juſt, and never prefer the praiſe of Men, before the favour of God: If God be gracious to you, be not concern'd though the World hate you: In ſhort, let this be your conſtant Rule, to direct all your actions to the glory of God, and to the good and profit of your Neighbour, ſo that whatever offends againſt this, forbear it, however goodly and ſpecious it may appear. In all your Converſation, behave your ſelf as becomes a faithful Servant, that you may one day hear that joyful voice of God, *Well done thou good and faihful Servant, thou haſt been faithful over a few things, I will make thee Ruler over many things; enter thou into the joy of thy Lord,* Matt. 25. 21.

When you are about to eat or drink, pray for God's Bleſſing on it, that it may ſucceed to the health of your Body; and take ſo much as may ſuffice for the ſatisfying of your hunger and thirſt. After you have done, render thanks unto God for all his Gifts and Graces beſtowed on you, and deſire his Bleſſing may

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go along with them: And when your Body is full, take care, that your Soul be not empty, but beg that it may be repleniſh'd with the Grace of God.

All the day long, whatever your Employment be, lift up your Heart unto God in frequent and ſhort Ejaculations, rendring him thanks for all his Benefits, and commending you and yours to his Protection and Governance.

On Holy-Days, or any others appointed by the Church for Prayers or hearing God's Word, let no Buſineſs ever detain you from joyning your Prayers with thoſe of the Congregation for the obtaining publick and private Bleſſings from God, ſince our Saviour hath promiſed his gracious preſence, where two or three aregathered together in his Name.

It is alſo requiſite towards our dying Happily, that we frequently receive the Holy Supper of our Lord, that amongſt other Fruits of this Divine Banquet, we may be Admoniſhed of our Union with Chriſt, and ſo be fortified againſt the fears of Death; for altho' our Bodies putrifiy in the Grave, or be any other ways diſſolv'd, yet is there no danger of our being ſeparated from Chriſt, with whom we are made one by the Bond

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of the Holy Spirit ; but when we are dead, we ſtill remain united to him both in Body and Soul, and in the laſt day, when our Bodies ſhall be again joyned unto our Souls, they will ariſe unto Eternal Glory ; for it is not poſſible that our Bodies ſhould remain in their Graves, whenthey are united to the Body and Bloodof Jeſus Chriſt.

Moreover for as much as none can be certain of the hour of their Death, nor promiſe themſelves to morrow, and that on our laſt hour depends our Eternal State, and that after Death, we ſhall be tranſlated either to the Joys of Heaven, or to the everlaſting Torments of Hell ; it is therefore our great concern to be always thniking of that our, on which depends our Eternal Happineſs or Miſery : He is a prudent Man, who thinks that every hour may be the laſt hour of his life : Such a one will not eaſily fall into notorious ſins, but will uſe the things of this life thriftily, and look upon them as vain and tranſitory : But this cannot be done without God's aſſiſtance, ſo that it will be very fitting as you regard your Eternal Salvation, to pour out your Prayers unto God with ardent Affections for his direction and aſſiſtance in ſuch a form as is at the end of this Chapter, or any other

other that ſuits your Devotion.

When the day is finiſhed before you go to ſleep, be ſure you never omit to examine your own Conſcience; which judging of the Conſcience, being a thing ſo very uſeful, was even by the Heathen much approv'd of, ſo that it will be aſhame for Chriſtians to come behind them in the ſtudy of Vertue, and will hereafterbe very dangerous. *Auſonius* thus reprſeents *Pythagoras* examining the actions ofthe paſt day, which Mr. *Stanley* in the life *Pythagoras* hath thus rendred:

*Nor ſuffers ſleep to ſeize his eyes, before*
*All acts of that long day he hath run o're;*
*What things were miſt, what done in time, what no*
*Why here Reſpect, or Reaſon there forgot;*
*Why kept the worſe Opinion when reliev'd?*
*A beggar; why with broken paſſion griev'd?*
*What wiſh'd which had been better not deſir'd;*
*Why Profit before Honeſty requir'd;*
*If any by ſome Speech or Look offended,*
*Why Nature more than Diſcipline attended?*
*All deeds and words thus ſearcht from morn till night,*
*He ſorrows for the ill, rewards the right.*

This Examination of the Conſcience, *Seneca* did not omit even amongſt the Noiſe and Diſtractions of the Court: *I uſe*, ſaith he, *this Authority, and daily plead my Cauſe with my ſelf; when the Light is withdrawn from my ſight, and my Wife is*

*ſilent*

*ſilent, being now inured to this cuſtom, I examine with my ſelf the whole day paſt, and review all that I have ſaid or done: I hide nothing from my own Scrutiny. I paſs by nothing; for why ſhould I fear any thing by reaſon of my Errors? When as I can ſay, ſee that thou doſt it no more, and for this time I will pardon thee.* Sen. Lib. 3. de Ira. Cap. 36. Much more neceſſary then will it be for thee, O Chriſtian, to recall to your Mind every day what things you have done, and compare them with what you did the day before; when Evening comes to ſummon your Conſcience to Judgment; to ſet in order the miſcarriages of the day paſt, to ſee what things you have omitted, that you ought to have done; what you are to do the day following, and what you are to beware of: Nor is this a buſineſs of ſmall importance: For although our ſleep may be quiet and pleaſing without it, yet it can never be ſafe. He only reſts ſecurely, that is reconciled unto his God, and hath adjuſted his Accounts with him, ſo that whether he dies in the Night or awakens in the Morning, he is ſure to have God propitious to him: But it is moſt impudent Raſhneſs, moſt pernicious Preſumption, to indulge your ſelf in ſleep, whilſt your Soul is defiled with guilt;

your Conſcience wounded in the day by ſin, and not made whole again by Repentance: For ſhould Death ſeize on you in your ſleep, before you are reſtor'd to God's favour by Repentence, whither will your Soul go? They therefore very fooliſhly conſult their own Welfare, who ſpend the Evening in Drunkenneſs and Jollity, and when they are ſatiated with Wine and Mirth, and Reſt invites them, they go the next way to their Beds, and are ſoon quite overcome with ſleep: Such precipitancy as this, is moſt deſperate Madneſs. If therefore you would have your Sleep quiet, and without fear, firſt examine your own Conſcience, bring to your remembrance the Divine Favours; if you have done any good that day, rejoyce and give God the glory; but if any evil, bewail it, beg God's Pardon for your ſins, and firmly reſolve to live better for the future: But if you do not daily follow this courſe, and that not negligently, but with care and diligence, the ſame ſins, after divers months and years are paſt, will ſtill live and thrive in you: Whereas on the contrary, ſuch an examination of the Conſcience is a powerful incitement to Vertue; he who daily examins himſelf, neither deſires others praiſes, nor ſtands in need of their Admonitions or Reprehenſions:

prehenſions: He doth not ſeek after the praiſe of Men, but he hath the applauſes of his own Conſcience; *for*, ſaith the Apoſtle, *Our Rejoycing is this, the Teſtimony of our own Conſcience*, 2 Cor. 1. 12. And thoſe Reproofs which he doth not hear from others, he hath within from himſelf. There is no one ſo cautious, who doth not daily ſometimes forget himſelf, allowing himſelf too much liberty, or falling into the ſnares of Paſſion, Idleneſs, or ſome other Vice. Now in the Evening, it is in his own power to recover his ſteps, and again ſet himſelf free from the cruel Bondage of ſin: And thus every day reproving and correcting himſelf for his Errours, he will at length utterly extirpate the whole Body of ſin in him. When ever you find your ſelf to have tranſgreſſed (*for there is no Man that ſinneth not*) if you have not time for more, yet devoutly and from your heart ſay, *Lord be merciful to me a ſinner. Have mercy upon me, O God, after thy great goodneſs, according to the multitude of thy mercies, do away mine offences.* But if you neglect this Examination, and huſh your Conſcience to ſleep whilſt it is grieved, and guilty of ſin, and out of favour with God, you are ruin'd, and for ever undone, if this night ſhould be your laſt; and what

ſecurity have you for your life one night longer? Now he frees himſelf from theſe dangers, who ſearches diligently into his own Soul, before he betakes himſelf to reſt, endeavours to appeaſe his offended God by a lively Faith and ſincere Repentance, through the Merits of our Saviour; for ſhould his Soul even that night be taken away from him, yet would he die well and happily: And more eſpecially, if by any Temptation, you ſhould be drawn aſide to ſtrife and contentions with your Neighbour, do not ſuffer *the Sun to go down upon your Wrath*, but be reconciled unto him, *and forgive him, even as God for Chriſt's ſake hath forgiven you*, Eph. 4. 32.

Futhermore it is neceſſary before you go to ſleep, that you read ſome portion of the Holy Scriptures, and then humbly return Thanks to God for all the Mercies and Benefits of the day paſt, and pray unto him, that he would mercifully forgive you all your ſins, by which you have ſo grievouſly offended him; that he would pleaſe to preſerve you the following night from the power and wiles of Satan, and from all perils and dangers of Soul and Body; and with your ſelf commend all yours, and all faithful Chriſtians to the protection of God.

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When you put off your Cloaths, bethink your ſelf that the time will ſurely come, and that for ought you know very ſpeedily, when you muſt for ever leave all things in this World.

Laſtly, When you lay you down in your bed, let it put you in mind of your Grave, in which your Body is to ſleep till the day of Judgment; let your Bed mind you of the Earth that is to cover you; your Cloaths, your Winding Sheet in which when dead, you are to be wrapt; and let your approaching Sleep mind you of Death it ſelf: And as you deſire to awake ſafe, and in good health in the Morning, ſo deſire of God, that you may joyfully ariſe out of your Grave at the laſt day, and may with good aſſurance ſtand before the Throne of Chriſt our Judge; and at laſt when you are going to ſleep, ſay; *I will lay me down in peace, and take my reſt; for it is thou Lord, only that makeſt me dwell in ſafety,* Pſal. 4. 8.

## The PRAYER.

*O Eternal and moſt gracious God, the Father of our Lord Jeſus Chriſt, who haſt been pleaſed mercifully to preſerve me*

*in ſafety to this preſent day, and haſt defended me from the violence of Satan; let thy Holy Spirit direct and rule me in all my ways, that I may know how frail I am, how few and evil the days of the years of my life are, that ſo I may apply my heart unto Wiſdom: Forgive me, I beſeech thee, all the ſins which from my Child-hood until now, I have committed againſt thee, by Thought, Word and Deed, and by omitting to do thoſe good things which thou haſt commanded me to perform. Have mercy upon me, O God, according to thy loving kindneſs; according to the multitude of thy tender mercies, blot out my Tranſgreſſions: And enter not into Judgment with thy Servant, O Lord, for in thy ſight ſhall no Man living be juſtified: And grant, O Lord, that I may ſpend the remaining part of my time in working out my own Salvation with fear and trembling, doing always ſuch things as are well-pleaſing in thy ſight: O let the thoughts of death be continually in my mind: O let the apprehenſions of that ſtrict account which I muſt make before thee at the laſt day, deter me from Tranſgreſſing thy Laws, that I may ſo ſpend every day and hour of my life, as if they were the laſt I had to live. Eſtabliſh in me a full purpoſe of mind, to direct all my Thoughts*

*Words,*

*Words and Actions to the glory of thy Holy Name, the good of my Neighbour, and the Eternal Welfare of my own Soul. O let me not dare to ſin againſt thee, for the ſake of any thing in the World, but grant that with a conſtant reſolution of ſerving and pleaſing thee, and by a lively Faith in our Lord and Saviour Jeſus Chriſt, I may be always provided for an happy departure out of this life. Ah! Merciful Lord, let not a ſudden death overtake me unawares, but enable me to War a good Warfare, to keep Faith and a good Conſcience, that ſo whereſoever or whenſoever it ſhall pleaſe thee to call for me out of this World, I may follow thee chearfully, and without delay, and joyfully ſtand before the Tribunal of my Redeemer Jeſus Chriſt, and receive that Crown of Righteouſneſs, which is laid up for all thoſe that love his appearing.*

*O Father of Mercies, and God of all Conſolation, let thy Holy Spirit never depart from me, eſpecially when I am yeilding up the Ghoſt; but vouchſafe me his Divine help and Aſſiſtance, to vanquiſh all the difficulties of this World, and all the Temptations of the Fleſh and the Devil:— Grant me Grace to fix my mind on nothing but thee, thy goodneſs and mercy, and to put my Truſt and Confidence in the alone Merits of thy Son*

*our Lord Jesus Christ, to the last breath of my life, and then, O Lord, receive my Soul. Into thy hands I commend my Spirit, O Father, Son, and Holy Ghost; O Blessed Trinity, O Eternal Unity, save and defend me in this life, and at the hour of Death, O do not leave me, nor forsake me.*

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# CHAP. XVIII.

## *Of the more special and particular Preparation for Death.*

HAving now treated of the general Preparation for Death, which is to be performed the whole course of our life, even whilst we are young, and in our greatest health and vigour: We now come to that more special and Particular preparation, which is necessary to be done, when we are worn out with old Age, or taken with any sudden and dangerous Disease, so that we think the time of our departure is at hand; For Death, when we look on it at a distance only, doth not much affect us; but when we find it making its approaches near us, we are then very pensive, and disturb'd with the thoughts

thoughts of it. When ever therefore, O Man, any Diſeaſe ſeizeth on you, think that Sickneſs is the Harbinger of Death and that you are now admoniſhed from Heaven, as *Hezechiah* once was by the Prophet, to *ſet thine Houſe in order, for thou ſhalt die.* Iſa. 38. 2. And rather look for Death than life: For the event of ſickneſs is very uncertain, though at firſt it may ſeem but a light indiſpoſition; and it often happens that the Diſeaſe gaining more and more ſtrength, doth unexpectedly deprive a Man of the uſe of his Reaſon and of all ſerious Thoughts: So that as ſoon as ever you find your ſelf ill, prepare your ſelf for Death; for if you ſhould ſoon be well again, yet your Care and Labour would not be in vain; but if Death ſhould come upon you before you are provided for it, you run the hazard of loſing your Soul for ever; *For it is appointed unto Men once to die, but after this the Judgment,* Heb. 9. 27. It is a moſt falſe and fooliſh opinion which hath obtain'd amongſt ſome, that the ſick perſon will moſt certainly die, if he makes his Will, and receives the Sacrament of the Body and Blood of our Lord Jeſus Chriſt: This hath, no doubt, been ſuggeſted by the Devil, and ſpread abroad by ill Men, that by this means they

might frighten Men from fitting themſelves for an happy Death.

Now this Preparation conſiſts in two parts; the firſt whereof reſpects the dying Man, and the other his Neighbour.

As to firſt; the dying Man is to take great care to reconcile himſelf to God, whom he hath offended; and to arm himſelf againſt all thoſe Temptations, which uſually happen at that time: To this end it will be neceſſary for him to ſearch into his own Heart, and examine over his whole Life from the beginning, to confeſs and bewail all his ſins to God, to pour out moſt Ardent Prayers and Sighs by the Aſſiſtance of the Holy Spirit, for the obtaining pardon of his ſins, and Reconciliation with God in Chriſt our Saviour; Examples of ſuch Prayers may be found in the Penitential Pſalms, the Prayer of *Manaſſes*, and the like.

And although the ſick Man ought chiefly to confeſs his ſins to God, againſt whom they were committed, yet it is fit, by the advice of the Apoſtle St. *James*, Chap. 5. 16. That he ſhould confeſs his Faults to his Brethren; to the Miniſters of the Church and Word of God, to whom Chriſt hath committed the Keys of binding and abſolving; of remitting and retaining ſins

And

And chiefly let him confeſs thoſe Crimes which moſt trouble his Mind, and with which Satan moſt diſquiets him, ſuch let him repoſe in their Boſoms, who are ready to aſſiſt him, and to Adminiſter ſuitable Conſolations; for ſick Mens minds are many times not ſedate enough for Divine Thoughts and Meditations, and the Devil is very ready to divert thoſe that offer themſelves: 'Tis therefore the part of the Miniſter of God's Word, and his Friends to pray for the ſick perſon, that he may obtain pardon of his ſins, and not be overcome by the Temptations of the Devil.

It often happens, that when Satan cannot drive Men to Deſpair, he then puts on another diſguiſe, and puffs them up with an opinion of their Merits: This Temptation is diligently to be withſtood: For Satan exalteth thoſe, whom before he could not ſink down, that ſo he may caſt them headlong with a more grievous fall: Therefore, O Man, if ever ſuch Thoughts as theſe flatter thee; conſider that it is owing to God's Grace, and not to your ſelf, if you are innocent from ſuch and ſuch Offences, and remember how many others ways you have offended him: Or if you have been diligent in the performance of many goods deeds, and theſe

come

come into your Mind, ſay with the Apoſtle, *By the Grace of God I am, what I am; it was not I, but the grace of God which was with me.* 1 Cor. 15. 10. *And not unto us, O Lord not unto us, but unto thy Name give glory,* Pſ. 115. 1. Remember that Admonition of our Saviour: *When ye ſhall have done all thoſe things which are commanded you, ſay, we are unprofitable Servants; we have done that which was our duty to do,* Luk. 17. 10. And that of St. *John,* 1 Ep. 1. 8. *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us.* As alſo that of St. *Auguſtin:* Conf. lib. 9. Cap. 13. *Wo to the moſt perfect life of Man, if thou, Lord ſhouldeſt lay aſide thy Mercy, and examine it:* If we read the Hiſtories of dying Men, or the Advice and Counſel which the Holieſt Men have given to ſuch as were ready to depart this life, we ſhall find them all have recourſe to that of *David: Enter not into Judgment with thy Servant O Lord, for in thy ſight ſhall no Man living be juſtified,* Pſal. 143. 2. *If thou, Lord, ſhouldeſt mark iniquities, O Lord, who ſhall ſtand?* Pſal. 130. 3. The beſt Men in the World when they have been in the Agonies of Death, have begg'd earneſtly of God for Remiſſion of their ſins, nor could they expect or deſire Salvation from

from any, but only from our Lord Jesus Christ; *for there is none other Name under Heaven given among Men, whereby we must be saved,* Acts. 4. 12.

A Man thus seriously reconciled to God, will easily struggle with, and overcome all the Temptations which are wont to press in upon dying persons: For although the remembrance of all the sins of your past life, and those too aggravated by the malice of Satan, and withal, the rigour of the last Judgment, and the Severity of the Judge should come into your Mind; yet to these Terrours you may oppose the Mercies of God the Father, the Merits of Jesus Christ, and the most assured Promises of forgiveness of sins, which as you, ought always, and in your greatest health to remember, as hath been said before, so, when Death approaches, you ought more especially to have them in areadiness, the principal whereof are contained in these following Texts of Scripture: *Though your sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wool,* Isa. 1. 18. *I, even I,* saith the Lord, *am he that blotteth out thy Transgressions for my own sake, and will not remember thy sins,* Isa. 43. 25. *Let the wicked forsake his way, and the unrighteous Man his thoughts, and let him return unto*

*the*

*the Lord, and he will have mercy upon him, and to our God, for he will abundantly Pardon,* Isaiah 55. 7. *I have no pleasure in the Death of him that dyeth, saith the Lord God; wherefore turn your selves, and live ye,* Ezek. 18. 32. *As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his way and live,* Ezek. 33. 11. *Thou Lord art a God full of compassion and gracious: Long-suffering, and plenteous in Mercy and Truth,* Ps. 86. 15. *The Lord healeth the broken in Heart, and bindeth up their Wounds: The Lord taketh Pleasure in them that fear him, in those that hope in his Mercy,* Ps. 147. 3, 11. *The Blood of Jesus Christ cleanseth us from all sin,* 1 John, 1. 7. *The Son of Man came to save that which was lost,* Matt. 18. 11. *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the World to save sinners, of whom I am chief. He is the propitiation for our sins and for the sins of the whole World,* 1 John. 2. 2. *Whosoever liveth and believeth in him, shall never dye* Eternally, John 11. 26. *Behold the Lamb of God, which taketh away the sins of the World,* John 1. 29. *He shed his Blood for the remission of sins: He was wounded for our Transgressions, he was bruised for our iniquities,* Isa. 53. 5.

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*He that believeth on him, ſhall not be condemned. Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth. Who is he that Condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right Hand of God, who alſo maketh Interceſſion for us. Who ſhall ſeparate us from the love of Chriſt? Shall Tribulation, or Diſtreſs,* &c. Rom. 8. 33. &c. *The Lord is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to Repentance,* 2 Pet. 3. 9. *He would have all Men to be ſaved, and to come unto the knowledge of the Truth: For there is one God, and one Mediatour between God and Men, the Man Chriſt Jeſus: Who gave himſelf a Ranſom for all,* 1 Tim. 2. 4, 5, 6.

You are therefore in no wiſe to doubt of the Mercies of God, and of the Forgiveneſs of your ſins; for the Mercies of God are infinitely greater than the ſins of all Mankind: It is an Article of our Chriſtian Faith, *I believe the forgiveneſs of Sins*: So that *if we confeſs our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs,* 1 John. 1. 9. Our Bleſſed Saviour invites all ſinners unto himſelf with the kindeſt expreſſions; ſaying, *Come unto me all ye that are heavy laden;*

*laden, and I will give you reſt*, Matt. 11. 28. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth on him, ſhould not, periſh but have everlaſting life*, Joh. 3. 16. *Verily I ſay unto you, he that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life*, John 5. 24. *He that believeth in me, though he were dead yet ſhall he live*, John. 11. 25. *I am the bread of life; he that cometh to me, ſhall never hunger; and he that beliveth on me, ſhall never thirſt; All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out. And this is the Father's will, which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day. And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life, and I will raiſe him up at the laſt day*, John 6. 35, 37, 39, 40. *My ſheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand*, John 10. 27, 28. *For I am perſwaded that neither death nor life, nor angels, nor principalities, nor powers, nor things preſent,*

*nor*

*nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord,* Rom. 8. 38, 39. And every one that is grieved for his ſin, may ſay to himſelf, as *Paul* and *Silas* heretofore ſaid to the Keeper of the Priſon at *Philippi, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved,* Acts 16. 31.

If it ſhould happen that your Mind ſhould be diſturb'd with ſuch thoughts as theſe, that though Chriſt perhaps made ſatisfaction for ſome, yet ſure not for all, nor for grievous ſins; let ſome of the ſame conſolations be ready at hand: As theſe, *The blood of Jeſus Chriſt cleanſeth us from all ſin,* 1 John 1. 7. *If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for the ſins of the whole world,* 1 John. 2. 1, 2. *He gave himſelf a ranſom for all,* 1 Tim. 2. 6. *Come unto me all ye that labour, and I will give you reſt,* Matt. 11. 28. *Behold the Lamb of God, which taketh away the ſins of the world,* John 1. 29.

And that your ſorrow for your ſins, may not exclude all hopes of mercy, call to mind the examples of many grievous ſinners, who obtain'd pardon from God; ſuch were *David,* a Murderer and an Adul-

terer: *Manasses* a very great sinner: The Apostle *Peter*, who denied Christ: *Matthew*, a publican, sitting at the receit of custom: *Zacheus*, which was the chief among the publicans: *Mary Magdalen, out of whom went seven Devils:* The Thief on the Cross: The Apostle *Paul*, a persecutor of Christ, who writes thus of himself; *This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief: Howbeit for this Cause I obtained mercy, that in me first, Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting*, 1 Tim. 1. 15, 16.

But if you should still be tempted to think that you are such a grievous sinner that all your sorrow for your sins cannot be sufficient to obtain your pardon; against this temptation consider, that the greatness of the Divine Mercy is not founded in your sorrow, but in the merits of Christ: And remember what our Lord saith, *Come unto me all that labour and are heavy laden, and I will refresh you, and ye shall find rest unto your souls*, Matt. 11. 28, 29. And *Him that cometh unto me, I will in no wise cast out*, Joh. 9. 37. To this purpose St. *Chrysostome* speaks very well, Hom. 8. ad pop. *Do not rely on your own*

*own repentance; for alas your repentance can never blot out so many sins: if you had nothing to trust to but your own repentance, you might well be afraid: But for as much as the mercy of God is joyn'd to your Repentance, be of good courage, for that hath overcome your wickedness: For God is very gracious, and so merciful, that he hath not spared his own Son, that he might Redeem his ungrateful Servants.*

If any Objection should disturb you of a partial Redemption, or of God's absolute Decrees, let his universal Promises, confirmed by an Oath comfort you. *God hath laid on Christ the iniquities of us all*, Isaiah 53. 6. *It hath pleased the Father by Christ to reconcile all things unto himself*, Colos. 1. 19, 20. *Christ gave himself for us, that he might redeem us from all iniquity*, Titus 2. 14. *So God loved the World, that whosoever believeth in his Son, should not perish*, John 3. 16. *He is the propitiation for the sins of the whole World*, 1 John 2. 2. *The Lord is long-suffering, not willing that any should perish, but that all should come to Repentance*, 2 Pet. 3. 9. *He would have all Men to be saved: There is one God, and one Mediator between God and Men, the Man Christ Jesus; who gave himself a Ransom for all*, 1 Tim. 2. 4, 5. Seek then for your Election in Christ, and do not frighten

your ſelf with any abſolute Decrees of Reprobation; ſince the Father with an Oath, the Son with Tears, and the Holy Ghoſt by the voice of the Apoſtles have all teſtified, that they deſire the Salvation of all, even of thoſe that periſh: It is your part not to hinder the workings of the Holy Spirit by the Word and Sacraments, either by obſtinately refuſing his Grace, when it is offer'd you; or maliciouſly caſting it away, when it is confer'd; ſo ſhall ye be certain for the future, of the love of God towards you, through the Merits of Chriſt received by Faith, and cannot doubt of your Election.

And now do not by any means miſtruſt the Grace of God, but confirm and ſtrengthen your Faith by receiving the Sacrament of the Body and Blood of Jeſus Chriſt. For when you ſpiritually eat the Body of Chriſt, and drink his Blood, you may be aſſured, that you are thereby, made a partaker of all the benefits which Chriſt purchaſed for you on the Croſs by his torn Body, and his Blood poured out, and that now, by the ſatisfaction of Chriſt, you are in favour with God, have your ſins pardon'd and received the earneſt of Eternal Life and Salvation. This Divine Banquet is *the Medicine of Immortality, the Antidote*

*Antidote againſt Death, the preſervative of life in God, through Chriſt*, as *Ignatius* ſpeaks, Ep. 11. ad Eph. Nor let the ſenſe of your own unworthineſs deter you from partaking of ſo great a Treaſure, but rather remember that our Saviour hath promiſed, *not to break the bruiſed Reed, nor to quench the ſmoaking flax*, Iſa. 42. 3. *That he will receive him that is weak in the Faith*, Rom. 41. 1. And pray with Chriſt's Diſciples, *Lord increaſe our Faith*, Luk. 17. 5. And with the Father of the Lunatick, *Lord I believe, help thou my unbelief*, Mar. 9. 24. And then with a full Truſt and Reliance on God, ſay with the Apoſtle; *I know whom I have believed, and I am perſwaded that he is able to keep that, which I have committed unto him, againſt that day*, 2 Tim. 1. 12.

*Laſtly*, When the Devil hath tryed all other Temptations in vain, he may perhaps raiſe doubts in your mind concerning the truth of the Chriſtian Religion, and ſo by ruining the Foundation, endeavour to overthrow the whole Superſtructure of your Faith. Which if Satan doth, do not enter into a diſpute with him, but conſider well the weakneſs of Humane underſtanding, and its ignorance even in natural things: And on the other hand, the in-

finite Wiſdom and Power of God, far exceeding our Apprehenſions, and his Eternal Truth, which cannot deceive nor be deceived: Call to mind the Sacred Myſteries of our Religion, which were revealed unto us by the Prophets and Apoſtles, and confirmed by Miracles, more eſpecially in the life of our Bleſſed Saviour, all which receive with a firm Faith without any doubtfulneſs; and pray unto God, that he would pleaſe to Aid and Aſſiſt the Infirmities of your Faith, and aſſure you by the inward Teſtimony of his Holy Spirit, that the Sacred Scriptures are Divinely inſpired, that the Word of God and the Holy Sacraments humbly receiv'd, are means appointed by God himſelf to beget and confirm this belief in you.

After the ſick Perſon is thus Reconciled unto God, and by a firm truſt in the Mercies of God, and the Merits of Chriſt hath arm'd his mind againſt ſin, the Devil, and other Temptations; it will be fitting farther to ſtrengthen himſelf againſt ſome others, which often happen to dying Perſons: Which will be beſt done, if inſtead of thinking any more on Death it ſelf, he rather transfers his thoughts, and fixes them on the moſt Happy State of the Heavenly life, to which he is haſtning:

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For *Bleſſed are the Dead which die in the Lord; they reſt from their Labours, and their Works follow them*, Rev. 14. 13. For although *Death be the Wages of Sin*, yet by the Death of Chriſt it is changed into a happy paſsage to a true life; by which being ſet loſe from the Priſon of this World, from this Scene of Trouble, and from the Chains of Sin, we come unto Chriſt: By the Diſſolution of our Corporeal Tabernacle, we are Tranſlated from our Earthly Pilgrimage, to dwell for ever with the Lord: By Death we leave this valley of Tears, this Dungeon of Miſery, and mount up to the Heavenly *Jeruſalem*, where there is no crying, nor pain, nor Death, but perpetual Pleaſures, and rejoycing for evermore: Hence the Apoſtle truly calls Death, the *gain* of the godly; for is it not great gain to leave evil things, and to poſſeſs an infinite good?

The ſick perſon may perhaps be ſad and melancholy, when he thinks that he muſt now endure a great deal of pain, and when he is dead, muſt be left by all his Friends and Travel alone into an unknown Region; but to comfort him againſt this let him conſider, that he enjoys the preſence of God, and the Divine aſſiſtance, according to God's promiſe, that the Bleſſed An-

gels will on wait him, to conduct his Soul to the Pallace of the great King; for *they are all Miniſtring Spirits, ſent forth to Miniſter unto thoſe who ſhall be Heirs of Salvation*, Heb. 1. 14. That as no Body is born into the World by chance, ſo doth no Body die by chance neither, but that Diſeaſes and Death happen to us by God's appointment: And let him Meditate on ſuch Texts of Scripture as theſe; *Thus ſaith the Lord; when thou paſſeſt through the Waters, I will be with thee; and through the Rivers, they ſhall not overflow thee: When thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee*, Iſaiah 43. 2. *Call upon me in the day of Trouble, I will deliver thee, and thou ſhalt glorifie me*, Pſal. 50. 15. *Though I walk through the Valley of the ſhadow of Death, I will fear no Evil; for thou art with me*, Pſal. 23. 4. *Why art thou caſt down, O my Soul, and why art thou diſquieted within me? Hope in God, for I ſhall yet praiſe him, who is the Health of my Countenance, and my God*, Pſal. 43. 5. *Whom have I in Heaven but thee? And there is none upon Earth that I deſire beſides thee. My Fleſh and my Heart faileth, but God is the ſtrength of my Heart, and my portion for ever. It is good for me to draw near to God: I have put my*

*Truſt*

*Truſt in the Lord God*, Pſal. 73. 25, 26, 28. *One Sparrow ſhall not fall to the Ground without your Father; and the very hairs of your Head, are all numbred. Fear ye not therefore*, Mat. 10. 29, 30, 31. *Verily, verily, I ſay unto you, if a Man keep my ſaying, he ſhall never ſee Death*, John 8. 51. That is, not only he he ſhall not ſee Eternal Death, but alſo ſhall not feel the bitterneſs of the Temporal Death. *If God be for us, who can be againſt us?* Rom. 8. 31. *O our God, we know not what to do; but our Eyes are upon thee*, 2 Chron. 20. 12. *The Lord knoweth how to deliver the Godly out of Temptations*, 2 Pet. 2. 9. *Shall we receive Good at the hand of God, and ſhall we not receive evil?* Job 2. 10. *Bleſſed be the Name of the Lord*, 1. 21. *Though he ſlay me yet will I truſt in him*, Job 13. 14, *I know that my Redeemer liveth; and though after my Skin worms deſtroy this Body, yet in my fleſh ſhall I ſee God*, Job 19. 25, 26. *God is faithful, who will not ſuffer you to be Tempted above that ye are able, but will with the Temptation alſo make a way to eſcape that ye may be able to bear it*, 1 Cor. 10. 13.

But ſuppoſe you ſhould feel ſome of the cruel pangs of Death, yet conſider that they befal you by the Will of God, to whom the very Hairs of our Head are known, and without whoſe Pleaſure, nothing

thing in the World happens. That they are Tokens of God's Favour, rather than his Anger; *for whom the Lord loveth, he chasteneth*, Heb. 12. 6. However these pains are very short and momentary, and by them we have admission into Eternal life: Our Nativity is attended with Sorrow and Crying; and our whole lives after are full of trouble: But the sharper these Pangs are, the sooner they will be over, and then succeeds everlasting Joy and Gladness: *For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us*, Rom. 8. 18. *For which cause we faint not, but though our outward Man perish, yet the inward Man is renewed day by day. For our light affliction, which is but for a moment, encreaseth for us a far more exceeding and eternal weight of glory*, 2 Cor. 4. 16, 17. *If we die with him, we shall also live with him*, 2 Tim. 2. 11. *We must through much Tribulation, enter into the Kingdom of God; and the God of all grace, who hath called us unto his Eternal glory by Christ Jesus, after that ye have suffered a while, will Establish, Strengthen and Settle you*, 1 Pet. 5. 10, Chronical Diseases may perhaps be troublesome and painful for some time; yet all, even the longest are but a mo-

moment in reſpect of Eternity: *Therefore wait on the Lord, be of good courage, and he ſhall ſtrengthen thine Heart; wait, I ſay, on the Lord,* Pſal. 27. 14. For though he ſhould ſeem *to hide his face from thee for a Moment, yet with everlaſting kindneſs, will he have mercy on thee,* Iſa. 54. 8 *His anger may endure for a Moment, but in his favour is life; weeping may endure for a Night, but joy cometh in the Morning,* Pſal. 30. 5.

If any ſhould be concern'd, leſt in the agony of Death, their Ears ſhould be deaf, and their Senſes fail them, and ſo ſhould be deſtitute of neceſſary Conſolations; let them remember, that *the Spirit it ſelf will bear witneſs with our Spirits that we are the Children of God: Likewiſe the Spirit alſo helpeth our infirmities; for we know not what we ſhould pray for as we ought, but the Spirit it ſelf maketh interceſſion for us, with groanings which cannot be uttered,* Rom. 8. 16, 26. He is the true and only *Comforter*; who when our Eyes are darkened, inlightens our Heart; when our Ears are ſhut, will ſpeak Conſolation to our Souls. Let them alſo attentively meditate on what our Saviour ſaid a little before his Paſſion, *Now is the Prince of this World judged,* Joh. 16. 11. That is, he who brought Death into the World is overcome by my Death,

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and condemned, and is deprived of all power of hurting: As alſo: *My ſheep hear my voice, and I know them, and they follow me: And I give unto them Eternal life, and they ſhall never periſh,* John. 10. 27, 28. And therefore he may ſay with *David; the Lord is my light, and my Salvation, whom ſhall I fear? The Lord is the ſtrength of my life, of whom ſhall I be afraid? Though an Hoſt ſhould encamp againſt me, my Heart ſhall not fear,* Pſal. 27. 1, 3. *Yea, though I walk through the Valley of the ſhadow of Death I will fear no Evil; for thou art with me,* Pſal. 23. 4.

It is often a great trouble to Men when they are dying, to think that they muſt leave their Wife and Children, their Brethren and Siſters, their Relations and Friends. But whereas this care proceeds either firſt from that Natural Sympathy which we bear to thoſe we love; or elſe from a fear, that our Wife and Children ſhould ſuffer damage for want of our Advice and Aſſiſtance: It is therefore fit in the firſt place to remember, what hath been before ſpoken of, Chap. 14. that we are to love God above all things, and not to ſet our Affections upon any Creature more than God: Of this our Saviour Admoniſhes us, Luke 14. 26. *If any Man come*

*come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his own life alſo, he cannot be my Diſciple.* Neither are we quite ſeparated from our Friends by Death, but we ſhall be again united to them in the other life; and not to them only, but we ſhall alſo enter into the Society of Angels and Bleſſed Spirits. In the Second place it ought to be conſidered, that *a Father of the Fatherleſs, and a Judge of the Widow, is God in his Holy Habitation,* Pſal. 68. 5. And therefore every one ought to commend their Relations to his Care and Protection. God, who is your God, will be alſo the God of your Poſterity. Hear what the Royal Prophet ſaith: *I have been young, and now am old, yet have I not ſeen the Righteous forſaken, nor his Seed begging bread,* Pſal. 37. 25. *The generation of the upright ſhall be Bleſſed,* Pſal. 112. 2. *Thou wilt judge the Fatherleſs and the Oppreſſed,* Pſal. 110. 18. *The Lord preſerveth the Strangers, he relieveth the Fatherleſs and Widow,* Pſal. 146. 9. To this purpoſe ſpeaketh *Moſes,* ſaying, *the Lord your God is a God of Gods, and Lord of Lords, a great God and mighty. He doth execute the Judgment of the Fatherleſs and Widow, and loveth the Stranger in giving him Food and Rayment,*

*ment*, Deut. 10. 17, 18. And by the Prophet *Jeremiah*. *Thus ſaith the Lord, leave thy Fatherleſs Children: I will preſerve them alive, and let thy Widows truſt in me*, Jer. 49. 11.

As to what concerns the Body, the ſick perſon ought to take what care he can of his life, ſo long as it laſts: For to live or to die, is not in our own power; as ſaith St. *Paul*, Rom. 14. 7, 8. *None of us liveth to himſelf, and no man dieth to himſelf; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lords.* So that our life is diligently to be regarded, until he that gave it, require it of us again, and the great Ruler of the World call us hence: And therefore thoſe Helps and Proviſions which God hath allowed by Phyſick and Phyſitians for the preſervation of Health, are not to be deſpiſed. Though in the mean time, the ſick Man ought not to flatter himſelf with certain hopes of recovering his health; nor ſhould his Friends put the thoughts of Death out of his Mind, and confidently promiſe him longer life; for a Man thus perſwaded that his life is not in danger, will eaſily be drawn off from fitting himſelf for an happy Death; and if afterwards

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it ſhould happen that an unexpected Death ſhould ſeize on him, and notwithſtanding his vain hopes, and the aſſurances of his Friends, he ſees that he muſt die, he would hereby impatiently bear the Hand of God upon him, and might run the hazard of his Eternal Welfare: It is therefore very requiſite for him wholly to commit himſelf to the Divine Will and Diſpoſal, and often revolve in his mind the aforecited paſſage of St. *Paul*, *Whether we live, or whether we die, we are the Lords*, Rom. 14. 8. And if his Sickneſs be any thing dubious, he ought rather to be ſolicitous how he may die than how he may recover his Health, ſaying with the Apoſtle: *This one thing I do, forgetting thoſe which are behind, and reaching forth unto thoſe things which are before, I preſs toward the mark for the prize of the high calling of God in Chriſt Jeſus*, Phil. 3. 13, 14.

We come now to that other Duty which is incumbent on the dying Man; and this reſpects his Neighbour, which is twofold; the firſt is, that he reconcile himſelf to all, and from his Heart forgive all Injuries and Offences whatſoever, that he deſire forgiveneſs from all whom he hath offended; and that he do not ſo much conſider how injuriouſly he hath been uſed by this or that Perſon, as how many and grie-

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vous things they are, which he hath need to beg Pardon at Gods hand's for.

The ſecond is, that they who are Magiſtrates and Governours over others, do ſo diſpoſe their Affairs, that the Duties and Offices which God hath committed to them, be fully diſcharged before they die, and that they take care as much as in them lies, that the peace of the Church be ſecur'd; and that Religion and Juſtice be preſerv'd ſound and entire, after the Example of *Moſes*, *Joſhua*, *David*, &c.

He who is the Maſter of a Family, ought to ſettle every thing under his Care, and think that what *Iſaiah* ſaid to *Hezechiah*, is ſaid alſo to him; *Set thine Houſe in Order; for thou ſhalt die, and not live*, Iſa. 38. 1. And therefore let him endeavour to put all his worldly affairs in the beſt order he is able, and ſettle them according to his mind. But if it ſhould happen that any one ſhould be ſo involved in a multiplicity of intricate Affairs, that he cannot apply his Mind to them, and take care of his Soul too; it will be much better to diſpatch his Worldly Buſineſs quickly, or rather to caſt off all care for his Earthly concerns, and wholly give up himſelf to provide for the Eternal good of his Soul: According to the advice of

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our Saviour, *Seek ye first the Kingdom of God, and his Righteousness*, Matt. 6. 33. And *Follow me, and let the Dead, bury their Dead*, Matt. 8. 22. There will be a nough left to order and dispose the things of this World; but no Man can repair the loss of Eternal Salvation, which depends upon a Reconciliation with God: But if Worldly Business may be done without any hurt to the Soul; in the first place, let him dispose of his goods, and it it be needful, make his Will, which ought to be plain and intelligible, comformable to the Law of Nature, to the Word of God, and to the Laws of the Country wherein he lives, that so there may be no occasion given to his Heirs and Executors, to have any Litigious Disputes and Law Suits after his Death: And this he ought to do, whilst his Mind, and Tongue, and Hand, can perform their Functions, and not to defer it till he is not able to make his Mind, known clearly and distinctly, either by word or writing: And indeed they do most conveniently, and to the purpose, who make their Wills whilst they are in perfect health: On the contrary they very ill consult their own Affairs, who put off the making of their Wills, till some dangerous sickness assaults them, and then perhaps

haps they are ſuddenly taken out of the World, or the Diſeaſe cauſes a Frenzie, and ſo their Minds become utterly indiſpos'd for the ſettling of their Worldly concerns.

If the ſick Perſon remembers that he hath taken any thing away from any Man wrongfully, let him reſtore it again to the right owner; or if he be Dead, and that cannot well be done, let him appoint it to be given to pious uſes of the Church or State, or to the Poor. For as St. *Auguſtin* ſaith, Ep. 54. ad Macedon. *A Man is an Hypocrite, and not a true Penitent, if he doth not reſtore goods wrongfully taken, when it is in his power to do it.* And let thoſe alſo who abound in Riches honeſtly gotten, take care, that ſome portion of them be given to good and pious uſes, and that amongſt the reſt of their Legacies, ſomething be left and aſſigned to Chriſt. Moreover the ſick Perſon ought to look after ſuch things as concern the Souls of thoſe under his care, and to commend unto all his Family, that Religion which is contained in the Word of God, and diligently to exhort them to a Holy life, to the love and ſervice of God: Although as it hath been ſaid, ſuch things were better to be ordered, and provided for, when we are well and

and in good Health; becauſe Death takes away many on a ſudden, and ſome Diſeaſes are of ſuch a Nature, that they preſently deprive a Man of the power of thinking on, and ordering ſuch things; ſo that it will be moſt ſafe and prudent for the ſick Perſon to put off all thoughts of Earthly things, and not to diſtract himſelf with any cares, but to fix his Mind wholly upon God, and on his happy paſſage out of this life.

And now when the ſick Man finds his end approaching, that the time of his departure is at hand, and that he is now to ſtruggle with the pangs of Death; laying aſide all Worldly cares, let him intirely ſubmit himſelf to God's Will, and in no wiſe withſtand, it and ſay, Father, thy Will be done, whether it be by Life or by Death: And then let him endeavour that he may die in the Faith of Chriſt, and reſt in the Lord; that is, let him give himſelf up wholly to the Grace and Mercy of God, in the Merits of Chriſt, and to the conſolations of the Holy Spirit: For ſince in that laſt hour, this World and all things in it, Friends and Relations, Riches and Pleaſures, and what ever elſe is taking and delightful, muſt be quite abandon'd; it is very fitting that his Mind ſhould bid farewel

farewel to all things here below, and by Faith lift up it ſelf to God alone: And the Man being thus plac'd as it were out of himſelf, he ought with the moſt earneſt Affections, and with the moſt Ardent Prayers, and Fervent Sighs to fly unto the Mercy and Goodneſs of God, and ſay with *David*, *My Fleſh and my Heart faileth, but God is the ſtrength of my Heart, and my portion for ever*, Pſal. 73. 26. *In thee O Lord do I put my truſt; let me never be put to Confuſion: Deliver me in thy Righteouſneſs*, Pſal. 31. 1.

And then at laſt when he is juſt going out of the World, let him commend his Soul unto God, as unto a faithful Creatour, and moſt Merciful Saviour, and ſay with Chriſt, *Father, into thy Hands I commend my Spirit*, Luk. 23. 46. And with St. *Stephen*, *Lord Jeſus receive my Spirit*, Act. 7. 59. If any of the foregoing Temptations ſhould be ſuggeſted by Satan to the ſick perſon, when he lies under the agonies of Death, let him not trouble himſelf to give an anſwer, but commit himſelf wholly to Chriſt and depend only upon him, and perſevere to the laſt in pious Prayers and Ejaculations: As alſo thoſe that are preſent with him ought to do, eſpecially when they find his Senſes begin to fail him: For *the Prayers of*

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*the Righteous avail much*; and our Lord hath promiſed, that *where two or three are gathered together in his Name, there will he be in the midſt of them*; and that *whatſoever we ask of the Father in his Name, he will give it us*: Now where-ever Chriſt's gracious preſence is, the Devil of neceſſity muſt flee before him: Neither can the Devil tempt any Man beyond what God permits him: And therefore every one ought not to be admitted to the ſick Perſon when he is at the point of Death, but only ſuch who are Religious, who by Devout Prayers can commend the departing Soul to God; but ſuch are not to be ſuffered to come to him, who may in the leaſt excite in him an hatred againſt any Man, or a love towards any worldly thing: Or if they are permitted to come to him, care muſt be taken that they behave themſelves ſo as not to raiſe in his Mind any evil affection, which he had before laid aſide and forſaken. For a Soul that would depart happily out of this life, ought to be inflam'd with the love of God alone, and not to be mov'd either by the love or hatred of any Creature whatever.

And more eſpecially let care be taken, that the Dying Man may be viſited and aſſiſted by ſome Miniſter of God's Word, of

of good Learning and Judgment, that he may know how to ſpeak a word in ſeaſon to the wearied Soul; that he may ſo govern and temper his Diſcourſe, as neither to deceive the departing Soul by too much condeſcention and flattery, nor to drive him to deſpair by an unſeaſonable ſharpneſs and ſeverity, but may be able to inſtruct and fortifie him againſt all the Temptations of Satan, with Divine Counſels and Conſolations.

## The PRAYER.

### I.

*O Lord God and my moſt merciful Father, who haſt now ſent unto me the meſſenger of death, and haſt chaſtiſed me with ſickneſs; I confeſs my ſelf to be a grievous ſinner, and that I have oftentimes offended thee, even from my very infancy; and therefore I acknowledge that this puniſhment is juſtly inflicted on me, and that I deſerve death it ſelf: But I beſeech thee of thine infinite mercies, blot out all my tranſgreſſions. O Lord rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure: If I conſider what I have done, what I ſuffer is not ſo much: What I have commited is grievous; what I ſuffer is but light; righteous art thou, O Lord, and upright are thy judgments: O Lord, deal not with me after my ſins, neither reward me after mine iniquities, but acording to the multitude of thy mercies think thou upon me, O Lord, for thy goodneſs: Thou, O God, art my ſtrength and the horn of my Salvation: thou makeſt ſore, and bindeſt up, thou woundeſt and thy hand mketh whole, thou killeſt and makeſt alive,*

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*thou bringeſt down to the Grave, and bringeſt up; if therefore thou pleaſeſt to permit my Soul to remain any longer in this Earthly Tabernacle for thy Glory and Service, O Lord, help thy afflicted Servant, and give me patience: But if thou ſeeſt it fit to take away my Life, thy Will be done, and let thy Servant depart in peace: Protect me againſt all the temptations and aſſaults of Satan with the Shield of thy mercy: Grant that my faith may not fail me, nor my hope be ſhaken, nor the weakneſs of my Nature be caſt down by the terrours of Death: but after my Eyes are dim, my Tongue faulters, and my Senſes have loſt their power and faculties, grant that my Mind and Soul may be continually fix'd on thee, and by the Aſſiſtance of thy Holy Spirit may be firmly united to thee, and with my laſt breath I may commend my Soul into thy hands, O Lord, who liveſt and reigneſt for ever and ever.* Amen.

## II

*Bleſſed Lord, foraſmuch as I muſt bid farewel to this World, I commend unto Thee all mine. Thou who relieveſt the Fatherleſs and the Widow, be their Father and Protector: It is not for me to intermeddle with what is thy prerogative; but give me Grace to uſe all Diligence to make my own calling and election ſure before I go hence and be no more ſeen: All my other care I caſt upon Thee: Be thou pleas'd to provide for all mine: Bleſs them, O Lord, and repleniſh their hearts with a godly fear and love of thy holy Name: Give them health of body, ſoundneſs of mind, and all good things which thou ſeeſt fit for them. Keep from them all ſuch things as may alienate their minds from thee, or any ways hinder them from the profeſſion of a true faith, or the practice of a Holy Life.*

III.

## III.

*O Eternal Lord, I now ſee all things in the World leave me; but do not thou forſake me, O my God. In thee is my truſt, leave not my Soul deſtitute: I flee unto thee for ſuccour; Make haſt to help me, O Lord, my Salvation; O my God be not far from me, in this my laſt hour: I confeſs indeed I am not worthy to be called thy Son, or even the meaneſt of thy Servants; but I caſt my ſelf at thy feet, and fall down before thy Throne of Grace; O deal with me according to the multitude of thy mercies, and enter not into judgment with thy Servant I do not hide my tranſgreſſions from thee, but humbly confeſs them before thy Divine Majeſty: But according to thy mercy remember thou me, for thy goodneſs ſake. O Lord, look upon my affliction and pain, and forgive all my ſins, for the merits and Death of our Lord Jeſus Chriſt: Caſt me not away from thy preſence ſince thou haſt redeemed me with the blood of thy Son: O keep my Soul and deliver; me let me, not be aſhamed for I put my truſt in thee: O dear Jeſu, thou art my Redeemer, and my Saviour; thou haſt overcome the World, Sin, and Hell it ſelf, that they can do me no harm: Lord, I come unto thee, do not reject me; O do not leave me in this my hour of Death: Into thy hands I commend my Spirit: Lord Jeſus receive my Spirit.* Amen: Amen.

O Man, remember Death and Eternity; and whilſt you live here, conſider where, after Death you are to live for ever and ever.

*FINIS.*